

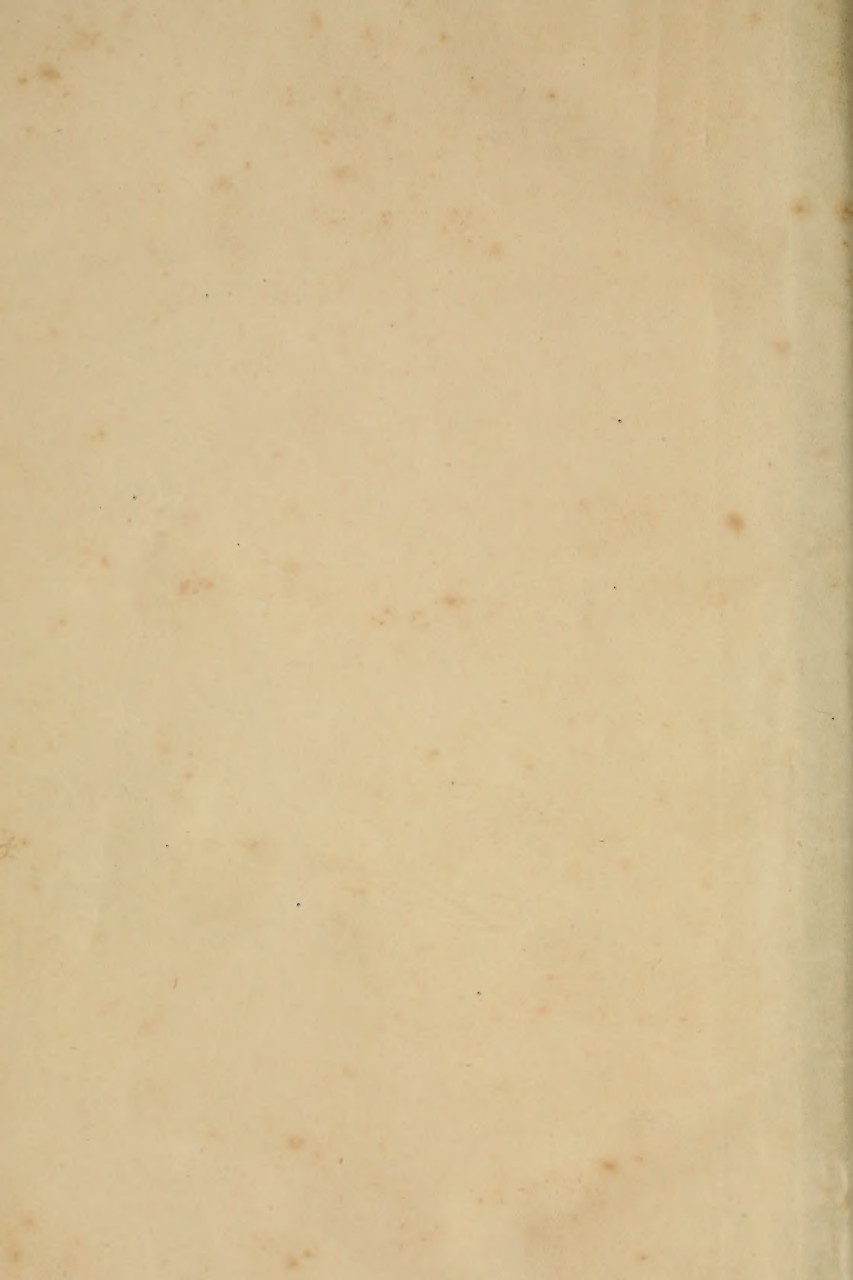


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AN INTRODUCTION  
TO WRITING HEBREW:

CONTAINING  
A SERIES OF PROGRESSIVE  
EXERCISES  
FOR  
TRANSLATION INTO HEBREW.

WITH AN ENGLISH-HEBREW LEXICON,  
AND  
AN APPENDIX ON THE PAUSE.

FROM THE GERMAN OF A. GRÄFENHAN.

WITH REFERENCES THROUGHOUT TO THE GRAMMARS OF  
PROFESSORS STUART AND LEE.



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M DCCC XXXVI.



## PREFACE.

THE following exercises were published by their author after an experience of their utility in his own private instructions. The German scholar had, however, for some time enjoyed the advantage of excellent compilations to assist him in this part of Hebrew study; but these all laboured under one great defect in supposing a previous acquaintance with grammar, and therefore were of but little service to beginners. For their use, therefore, this work was intended; and it is hoped that this translation of it will not be unacceptable to the English scholar as an assistant in his earliest studies in Hebrew grammar. The author took as the basis of his work the Grammar of Gesenius, and made constant references to that of Ewald; so that it became necessary to take Stuart as the grammatical basis in the translation, whilst the constant references to Dr. Lee render the Exercises adapted to the use of those Hebrew students who prefer his work.

The original arrangement of the work was into three half-year courses, the first ending with Part I. Ex. XXVII of the translation, the second with Part I. Ex. LX, and the third comprising the whole of Part II; but as this translation is intended for the use not only of schools but of beginners generally, this division is here altered.

By referring to the table of contents it may be seen that these Exercises are progressive. In Part I. Ex. I—XXVII, we have exercises on assimilation, change and rise of vowels, on the article and pronoun, the regular noun and verb including verbs with gutturals for radicals. Thus the learner becomes acquainted with all parts of speech, so far as they are regular, in such a manner as to be able to form sentences of them, so that to him there is as it were a life thrown into the language, which acts as a stimulus to him to pursue his study with greater



spirit. The remainder of the first part is employed on the noun *regular and irregular*, the numerals, prepositions, the verbs *regular and irregular* with the exception of the doubly anomalous and defective verbs. The second part takes in a little more of the syntax, as the connection of the adjective with the substantive, the formation of degrees of comparison, the ה locale, ה paragogicum with the imperative, future, and infinitive; and also, in order that the learner may be thoroughly grounded in the grammatical forms of words, offers a repetition of exercises on this subject.

To some persons the exercises on assimilation, the relative וְשֵׁנִי, etc., may appear too easy and quite superfluous; but they are introduced from a consideration of the difficulties which are often found on these apparently trifling subjects.

Wherever it was thought that any doubt could arise in the learner's mind, Hebraisms, turns of expression, etc., have been given to the exercises at the foot of the page. Every other requisite information may be obtained from the Lexicon, which is appended to match with the preceding portion, where also the proper names, as far as seemed advisable, have found a close interpretation. For the use of this Lexicon it may be observed, that the learner need not doubt which word to adopt when two or more present themselves, if he will observe which suits the rule of the exercise. For instance, on referring to the word *to despise* he will find תִּעַב and בָּזָה; with the latter he has nothing to do until he becomes acquainted with verbs לָהֵךְ, and therefore has to choose תִּעַב if the exercise is on verbs with a guttural for their middle radical. Again, the Lexicon is so composed that although the words are placed alphabetically, yet reference is frequently made to a word in which the Hebrew signification is given—thus, “*a bride; see, to be finished;*” because it will there be found in what manner כָּלָה comes to signify a bride.

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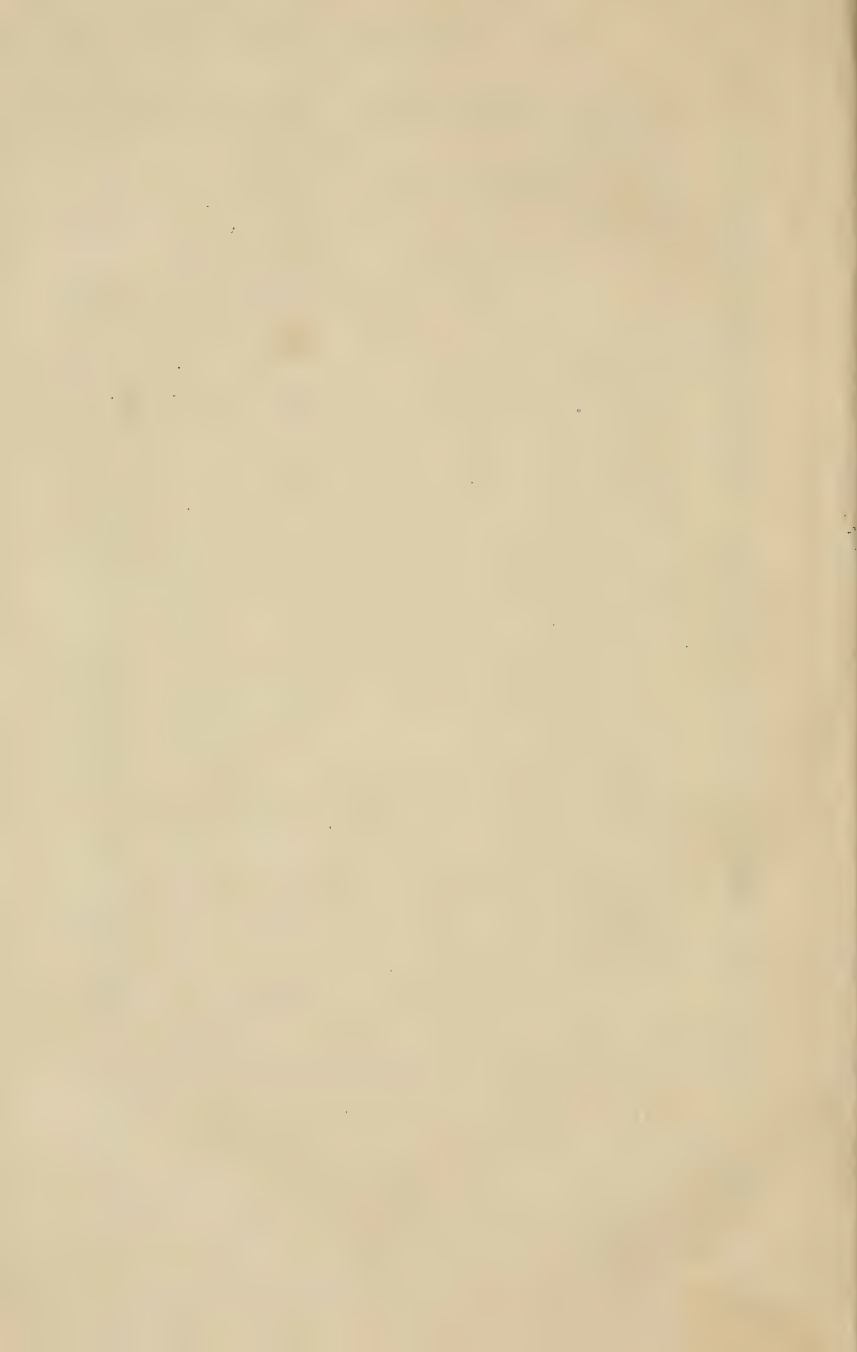
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# HEBREW EXERCISES.

## PART I.

### I. *On Assimilation.*

(Stuart, §. 107.)

A LIQUID without a vowel can change its sound into that of a consonant which follows close upon it without the intervention of a vowel, so that this second consonant becomes doubled. This doubling of the second consonant is marked out by Daghesh forte (St., § 71 ; Lee, art. 47. 1) ; e. g.,  $\text{הַדָּבָר}$  for  $\text{הַדְּדָבָר}$ , and this for  $\text{הַלְדָּבָר}$ . The letters most frequently assimilated are  $\text{נ}$  and  $\text{ל}$ , more rarely  $\text{ד}$ ,  $\text{ת}$ , and  $\text{ר}$ .

### EXAMPLES.\*

The word<sup>1</sup>. The king. The virgin. The corn.  
From<sup>2</sup> the king. Of gold. Of silver. The door.  
The prince. From the prince. The year. The

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Ex. I. \* The examples given are only of the easiest and most frequent cases of assimilation with  $\text{נ}$  and  $\text{ל}$ , and all occur in the use of the preposition  $\text{מִן}$  (from, out of, etc.) and of the definite article  $\text{הַ}$ .

1)  $\text{הַ}$ , the article, remains without change in all genders and numbers. 2) In Hebrew the prepositions are not joined to any particular cases, as in some other languages, but are prefixed



consolation. The border. From (the<sup>3</sup>) border. The bread (is) of meal. The step. From the gutter. The pot. Out of folly. The land<sup>4</sup>. From the land<sup>4</sup>. The prayer. The burden. Of linen. The linen. The hero. The night. The king cometh<sup>5</sup>. From the house. The book was written<sup>6</sup> by Moses. The son and<sup>7</sup> the daughter. The sea is<sup>8</sup> great.

## II. *On the Gutturals.*

(Stuart, § 58. Lee, art. 109.)

The four gutturals א, ח, ע, with ה, allow of no reduplication, and therefore do not admit Daghesch. In cases where by analogy they ought to be doubled, but are not, the letter omitted by excluding the Daghesch coalesces with the preceding vowel and lengthens it. Thus we have Qamets (ֿ) from Pattahh (ֿ), Zere (ֿ) from Seghol and Hhireq (ֿ and ֿ). But before ח and ע the short vowel remains unchanged.

### EXAMPLES.\*

From (the) point. The mercy. From (the) city.

without any change in the noun. 3) The words included in brackets ( ) are not to be expressed in the translation. 4) הַיְיָ; see the word "Lord" in the Lexicon. 5) הָאֵל. Here, once for all, observe the rule that the letters בּגדכּפּתּ at the beginning of a proposition, or after a silent Sheva, have Daghesch lene, Stuart, § 79; Lee, art. 47. 6) Was written, נִכְתָּב. 7) הַ, which is placed before the article. 8) הַיָּם.

Ex. II, \* The examples in this exercise are mixed with some illustrative of the preceding rule, in order to keep up the attention of the learner.

Out of mercy. The fool. The people. The row.  
 From the people. Through heat. The morning  
 star. The house. From the house. The praise.  
 The palace. The fetter. From the palace. From  
 the light. The will. The gate. From the way.  
 The violence. From the man. The man. The  
 favour. From below. The horse. From heaven  
 The proverb. Out of favour. The goldsmiths<sup>1</sup>  
 and<sup>2</sup> the merchants<sup>3</sup>. The Ammorites and the  
 Ashdodites. The Hebrews. The woman.

N. B. That part of the grammar which treats of the weak letters (אדווי), on the change of the weak letters, on immutable vowels, on the syllables and their influence on the immutable vowels, on the tone and its changes, and on the pause, must be passed over, since the learner is not supposed to be as yet capable of applying these rules in writing Hebrew.

### III. *Change of the Vowels, principally in respect of quantity.*

(Stuart, §§ 130, 131. Lee, art. 95.)

N. B. This exercise contains examples only of the shortening of vowels before the line Maqqeph. St., §§ 88, 89; Lee, art. 133.

When two words are joined by the line Maqqeph, the first loses the tone, and instead of its long vowel takes the corresponding short one; namely, instead of Qamets (ֶ) a Pattahh (ִ), instead of Tseri (ֵ) a Seghol (ִ), instead of Hholem (ֹ) and

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1) זָרָפִים. 2) ִ see EX. I. 7. 3) רִבְּלִים.

—) a Qamets Hhateph (ֿ), and instead of Shureq (׳) a Qibbutz (ֿ).

[The words to be joined by Maqqeph are printed in Italic characters.]

### EXAMPLES.

Nashon son of Amminadab\*. There died<sup>1</sup> much people<sup>2</sup>. All the people in<sup>3</sup> the camp returned<sup>4</sup>. Elkanah (was) son of Jeroham, son of Elihu, son of Tohu, son of Zuph. Make<sup>5</sup> with us a covenant. All the fat which (is) upon<sup>7</sup> the inwards. (The) hand of the Lord will give<sup>8</sup> good. A large tortoise<sup>9</sup>. Much food. Many men. (The) crown (of the) head. Much blood<sup>10</sup>. A perverse heart loveth<sup>11</sup> sin<sup>12</sup>. Burning lips<sup>13</sup> and a wicked heart. A faithful man is a fulness<sup>14</sup> of blessings<sup>15</sup>. And he pressed<sup>16</sup> upon them<sup>17</sup> greatly. Joseph came<sup>18</sup> to<sup>3</sup> Pharaoh. And he interpreted<sup>19</sup> to him<sup>20</sup> the dream. There is<sup>21</sup> corn in<sup>22</sup>

Ex. III. \* The introduction of the status constructus here cannot be any hindrance to the beginner, in his exercises in the shortening of the vowel before Maqqeph. The examples are of that kind that the learner, even without knowing the construction of the genitive, might translate them correctly, on being told that the genitive in English must be given in Hebrew by the pure form (the nominative).

1) נָשׁוֹן. 2) Say, people much. 3) אֵל; see Ex. I. <sup>2</sup>. 4) שָׁב. 5) בָּרַת. 6) לָנִי. 7) עַל. 8) Will give, יִתֵּן. 9) Say, tortoise large. 10) Comp. <sup>2</sup> אֲחָב. 12) This accusative is not to be expressed by any peculiar form. 13) Burning lips, שֹׁפְתֵימָה דֹלָקִים. 14) A fulness of, רֵב. 15) בְּרָכִית, plural of בְּרָכָה. 16) He pressed upon, נִיפָצַר. 17) Upon them, בָּם. Comp. Ex. I. <sup>5</sup>. 18) בָּא. 19) And he interpreted, וַיִּפְתָּר. 20) לוֹ. 21) יֵשׁ. 22) בְּ, prefixed



Egypt. David (was) *the son of Jesse*. Terah be-  
gat<sup>23</sup> Abraham<sup>24</sup>. The Lord spake<sup>25</sup> to Moses.

#### IV. Rise of new Vowels and Syllables.

(Stuart, § 136—138. Lee, art. 106, 107.)

When two letters without a vowel (and therefore written with Sheva) come together at the beginning of a word, the first Sheva (ְ) is changed, usually into Hhireq (ֶ), or, into Seghol (ִ), or, Pattahh (ִ). If the second Sheva be a composite one (ְ, ְ, ְ), the first (simple) Sheva goes over into the short vowel corresponding to the composite one; therefore, ְ, ְ, ְ; e. g., לְעֶבֶר for לְעֶבֶר. This is the case particularly in prefixing the prepositions בְּ (in, at, with), אֲ (as), and לְ (to, for, and as a sign of the dative). The conjunction וְ (and), before a Sheva and the letters ב, נ, פ, passes over into ו; e. g., and a king, וּמֶלֶךְ for וּמֶלֶךְ. (Stuart, § 152 (c) (4); Lee, art. 173. 3, 4). Words beginning with י (e. g., יְהוּדָה, *Judah*), when preceded by ב, א, ל, ו, drop the Sheva under the י, which letter quiesces (Stuart, § 24. 1, a) in Hhireq (ֶ); e. g., בְּיְהוּדָה, in *Judah*, for בְּיְהוּדָה. However, with the word יְהוָה (*Jehova*) there is this exception, that Pattahh is always placed for Hhireq; as, for *Jehova*, לְיְהוָה, for לְיְהוָה (Stuart, § 119, (c) (1).

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immediately to the noun. 23) הוֹלִיד. 24) אִתּוֹ. 25)  
אָמַר.

## EXAMPLES.

In order to<sup>1</sup> lay hand upon<sup>2</sup>. In (the) habitation. He wearied himself<sup>3</sup> by<sup>4</sup> labour. He died<sup>5</sup> in<sup>6</sup> old age and weakness. Put thy trust<sup>7</sup> in<sup>4</sup> God. And it came to pass<sup>8</sup> in<sup>4</sup> the time<sup>9</sup> of Ahasuerus, that he made a feast<sup>10</sup> at Shushan. Princes<sup>11</sup> and kings<sup>12</sup>. With<sup>4</sup> one<sup>13</sup> hand. As Jerusalem and as Judah. In order<sup>1</sup> to be<sup>14</sup> governor in the land<sup>15</sup>. The soul rejoiceth<sup>16</sup> in<sup>4</sup> the Lord. For<sup>17</sup> the servants<sup>18</sup>. Man and woman. Thou searchest<sup>19</sup> after<sup>16</sup> mine iniquity<sup>20</sup> and my sin<sup>21</sup>. In thine heart<sup>22</sup>. As (one) who. Thou<sup>23</sup> and the Lord. As a garment. In the garment. And a garment. For an ornament. In the dust. Wood and stone. At (the) opening. Praise<sup>24</sup> the Lord upon<sup>4</sup> the harp. Horses<sup>25</sup> and bulls<sup>26</sup>. And my members<sup>27</sup> are weak<sup>28</sup>. With

Ex. IV. \* These examples are of a mixed kind, so that the pre-fixes mentioned above might come to stand also before words beginning with a consonant which has a vowel; as, *בְּנֵעַר*, as a youth.

1) In order to, *לֵךְ*. 2) To lay hand upon, *לְשַׁלֵּחַ יָד*. 3) He wearied himself, *וַיִּעַף*. 4) *בְּ*. 5) *מָת*. 6) *לְ*. 7) *בְּטַח*. 8) *וַיְהִי*, and it came to pass. 9) *יָמֵי*, properly, days of. 10) He made a feast, *עָשָׂה מִשְׁתֶּה*. 11) *שָׂרִים*. 12) *מְלָכִים*. 13) *אֶחָד*. 14) *הַיּוֹת*. 15) Properly *בְּאַרְצָךְ*, but here it must be *בְּאַרְצִי*; because the word is in pause. 16) *גִּילָה*. 17) *לְ*. 18) *עֲבָדִים*. 19) *בִּקְשָׁתָךְ*. 20) Mine iniquity, *עֲוֹנִי*. 21) My sin, *חַטָּאתִי*. 22) Thine heart, *לְבָבְךָ*, in pause for *לְבָבְךָ*: Stuart, § 148; Lee, art. 123, 1. 23) *אִתָּךְ*. 24) *הוֹדוּ*. 25) *סוּסִים*. 26) *פָּרִים*. 27) *יָשָׁרִי*. 28) Are weak, *חֲלָשִׁי*, for *חֲלָשִׁי*, on account of the pause.

weeping. With beauty. Ornament and beauty. Keep<sup>29</sup> the feast to<sup>17</sup> the Lord. For<sup>17</sup> the sons<sup>30</sup> of Levi<sup>31</sup>. Son and daughter. The land is as a<sup>32</sup> wilderness.

### V. On the Article.

(Stuart, §§ 152 (a), and 162. Lee, art. 180.)

In prefixing the article לְ (the) to a noun, three things are to be observed: 1.) the ל is assimilated with the first letter of the noun (see Ex. 1); 2.) the Pattahh under ה (ה), when the following letter is a guttural or ך, and therefore cannot receive Daghes, is changed into Qamets (ה); only before ה and ח Pattahh remains (ה); as, הַחַיִּל, the strength (see Ex. II.); 3.) if the nouns begin with ה, ע, ך, the article is prefixed with Seghol: with the exception of only a very few monosyllabic words; as, הָעָם, the people, הָהָר, the mountain, which latter word in the plural becomes הַהָרִים. Before ם and ך, gutturals which are least capable of reduplication, we always find a Qamets; as, הָאָדָם, the man. אָרֶץ, with the article, becomes הָאָרֶץ; comp. Ex. IV.<sup>15</sup>.

### EXAMPLES.\*

The wise man. Man is<sup>1</sup> dust of<sup>2</sup> the earth. The

29) שָׁכְרֵנוּ. 30) בְּנֵי, from בֵּן, a son. 31) Respecting the genitive, see on Ex. III. \*. 32) The indefinite article is never translated.

Ex. V. \* These examples will also serve as a repetition of the two first exercises.

1) הָיָה. 2) מִן with Maqqeph, therefore הָיָה.

great mountain<sup>3</sup> The way (is) great<sup>4</sup>. The people heard<sup>4</sup> the Lord. The trespass. The mountains. The oath. The Lord. The father. The anointed. The summer. The maid servant. The day. The burden. The earth. The ring. The dust. The smoke. The man does<sup>5</sup> a favour. The strength is small. The lance. The bath. The heat. The violence. The mouth. The Lord ruleth<sup>6</sup> over the heavens. The stream. The Jordan. The Lord said<sup>7</sup> to<sup>8</sup> Satan. The locust. The palmer-worm. The fly and the caterpillar have eaten<sup>9</sup> the<sup>10</sup> remainder. The life. The cattle. Creeping things. The birds. The stag. The fallow deer. The wild goat. The stork. The pelican. The owl. The upupa. The day (is) yet high<sup>11</sup>.

VI. *The prepositions בְּ, לְ, עַל, with nouns which have the article.*

(Stuart, § 152 (a) Note. Lee, art. 174, 9.)

When the prepositions בְּ, לְ, עַל, come before the article, the ה of the article falls away, and its vowel only remains. In this the rules laid down for the last exercise are strictly observed; e. g., *in the heaven*, בְּשָׁמַיִם, syncopated from בְּהַשָּׁמַיִם. But after the conjunction וְ, ה always remains; e. g., *and the word*, וְהַדָּבָר, not וְדָבָר.

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3) The mountain the great. 4) Heard, שָׁמַע לְ. 5) עָשָׂה. 6) מְשָׁל. 7) אָמַר. 8) אֵל, with Maqqeph. 9) אָכְלוּ. 10) The accusative has nothing to distinguish it. 11) Say, yet high (יָרֵחַ) the day.



EXAMPLES.

And he spake<sup>1</sup> to<sup>2</sup> the king. He speaks<sup>3</sup> as a friend to me<sup>4</sup>. Upon<sup>5</sup> the mountains<sup>6</sup>. As the night. On the day. In<sup>5</sup> the row. They shall not stand<sup>7</sup> in the judgment before the Lord. In the land. The Lord sitteth<sup>8</sup> in the heaven. The cattle dieth<sup>9</sup> like man. Moses led<sup>10</sup> the<sup>11</sup> people in the wilderness. I have given<sup>12</sup> corn to<sup>13</sup> the righteous<sup>14</sup>. Three towns<sup>15</sup> are on this side of<sup>13</sup> the Jordan. He will cast them<sup>16</sup> into the fire. The Lord hath not given me over<sup>17</sup> unto<sup>18</sup> death. To<sup>13</sup> the upright there ariseth<sup>19</sup> light in darkness. He put on<sup>20</sup> cursing as a garment: and it is come<sup>21</sup> like water into his bowels, and like oil into his bones<sup>22</sup>. A thousand years<sup>23</sup> in thy sight<sup>24</sup> (are) as a watch in the night. Man passeth away<sup>25</sup> like grass. The Lord hath set<sup>26</sup> a tabernacle for the sun in<sup>6</sup> the heavens.

Ex. VI. 1) And he spake, וַיִּשְׁאֶר. As this form will be of frequent occurrence in these exercises, it will be well for the learner to impress it on his memory, although he might not be able to analyze it. 2) לְ. 3) וַיִּשְׁאֶר. 4) וְאֵלַי, in pause for אֵלַי. 5) בְּ. 6) לְהַרִּים; see Ex. V. 7) They shall not stand, לֹא יִקְוּמוּ. 8) יָשָׁב. 9) יָמָתָה. 10) הִדְּיָה. 11) הָאֵת, the sign of the accusative, is to be joined by the line Maqqeph (Ex. III.) to the substantive, which also takes the article. On הָאֵת with the article, compare Ex. V. 12) I have given, נָתַתִּי. 13) לְ. 14) The accusative does not here take any sign. 15) Three towns, שְׁלֹשׁ עָרִים. 16) He will cast them, וְפִילָם. 17) Hath not given me over, לֹא נָתַתְּנִי. 18) לְ. 19) Ariseth, יָרָח. 20) He put on, לָבַשׁ. 21) And it is come, וַתָּבוֹא. 22) Bones, עֲצָמוֹת. 23) A thousand years, אֶלֶף שָׁנִים. 24) i. e. in thine eyes, בְּעֵינֶיךָ. 25) הָלַח. 26) Hath set, שָׁם.

VII. *Personal pronouns, or, pronouns inseparable.*

(Stuart, § 164. Lee, art. 145.)

The personal pronouns are used for the nominative, (the exceptions are given in the syntax,) and are called separable because they do not, as the pronominal suffixes, form one word with a noun or verb, but stand separately in their own forms: their use is either to add emphasis, or to denote opposition to some other person.

## EXAMPLES \*.

I, I have set<sup>1</sup> my king<sup>2</sup> on Sion. My son<sup>3</sup> (art) thou<sup>4</sup>, I, I have begotten thee<sup>5</sup>. Thou, Lord, art a shield for me<sup>6</sup>. The daughter<sup>7</sup> of Bethuel (am) I. Behold I stand<sup>8</sup> by the well of water. Ye (*femin.*) shall not go<sup>10</sup> to the temple. We know<sup>11</sup>, Lord, thy commandments. He (it was) who killed<sup>13</sup> the man.

Ex. VII. \* Wherever in English the pronoun is repeated, it must be expressed in Hebrew.

1) I have set, נָסַתִּי. 2) My king, מִלְכִּי. 3) My son, בְּנִי. 4) Observe. When the substantive verb *to be* (esse) occurs in connection with a personal pronoun, the Hebrew generally omits the verb, and uses only the pronoun. The substantive verb may even be omitted, where the pronoun is not required for the sake of perspicuity. 5) I have begotten thee, יָלַדְתִּיךָ. 6) For me, i. q. about me, בְּעַדִּי. 7) בַּת, to be joined by Maqqeph to the word following. 8) i. e. I standing; נִצָּב, standing. 9) עָלַי. 10) Shall not go, אֶל-הַתֵּמֶלֶךְ. 11) יָדַעְנִי. 12) Thy commandments, מִצְוֹתַי. 13) Killed, הָמִית.

They (are) daughters<sup>14</sup> of Canaan. He (is a) son<sup>15</sup> of Jacob. They (are) sons<sup>16</sup> of Israel. Ye, sons of Israel, shall see<sup>17</sup> God. We, (O) God, will come<sup>18</sup> to thee<sup>19</sup>. He said to her<sup>20</sup>, whose daughter<sup>21</sup> art thou? Where<sup>22</sup> shall we dwell<sup>23</sup>.

### VIII. *On the Pronoun demonstrative.*

(Stuart, § 167. Lee, art. 176.)

The pronoun demonstrative is : Sing. masc. **זֶה**, *this*, fem. **זֹאת** (**זֹה**, **זֹה**) *this*, comm. **זֶה** (only in poetry). Plural **אֵלֶּה**, more frequently **אֵלֶּה**, *these*. The fem. **זֹאת** is frequently found where we should use the neuter.

### EXAMPLES.

Who<sup>1</sup> hath required<sup>2</sup> this at thine hand<sup>3</sup>. These (are) the generations<sup>4</sup> of Noah. Lo, this have we searched<sup>5</sup>, so<sup>6</sup> it<sup>7</sup> (is). To thy seed<sup>8</sup> will I give<sup>9</sup>

14) Daughters of, **בָּנוֹת**, (Canaan). 15) **בֶּן**, to be joined by Maqqeph to the word following. Respecting the change of vowel, see Ex. III. 16) Sons **בָּנֵי** of (Israel), as in the preceding example. 17) Shall see, **רָאָה**. 18) Will come, **בֹּאֵם**. 19) To thee, **אֵלַי**. 20) He said to her, **וַיֹּאמֶר אֵלֶיהָ**. 21) Whose daughter? **בֶּת-כִּי**. 22) **עַל-כֵּה**. 23) Say, where (**אֵי**) we dwelling? **יֹשְׁבִים**, dwelling.

Ex. VIII. 1) **כִּי**. 2) **בְּגֶשׁ**. 3) Thine hand, **יָדְךָ**; as to how **כִּי** is to be prefixed, see Ex. I. 4) **דּוֹרֹת**. 5) We have searched, **חָקַרְנוּ**. 6) **כֵּן**, with Maqqeph. But the Tseri of this **כֵּן** cannot be shortened. 7) Prop. **חַיִּים**, but on account of **זֹאת**, here the feminine, **חַיָּה**. 8) To thy seed, **לְנֶכְדְּךָ**, the prefix **ל** (to) is the sign of the dative. 9) Will I give, **אֶתֵּן**.

this<sup>10</sup> land. This<sup>10</sup> people dwelleth<sup>11</sup> in Egypt. This<sup>10</sup> mountain (is) holy. One shall say<sup>12</sup>, I (am) the Lord's<sup>13</sup>; and another shall call himself\* by the name of Jacob. These (are) sons of Israel<sup>14</sup>, those (are) daughters of Canaan<sup>14</sup>. This I spake<sup>15</sup> before God.

### IX. *The Pronoun relative.*

(Stuart, § 168. Lee, art. 177.)

The pronoun relative **אֲשֶׁר**, *who, which*, remains without any change in gender or number.

#### EXAMPLES.

The book which<sup>1</sup> he has written<sup>2</sup>. The tree which the man has felled<sup>3</sup>. The woman, whom I have seen<sup>4</sup>. The righteous<sup>5</sup> who love<sup>6</sup> God. The day which shall come<sup>7</sup>. The daughters<sup>8</sup> which she bare<sup>9</sup>. The word which the Lord spake<sup>10</sup>. This (it was) which the father hath done<sup>11</sup>. The girdle

10) The pronoun with the article repeated is frequently put after the substantive;—the land the this. 11) **יָשַׁב**. 12) **יֹאמֵר**. 13) The Lord's **לַיהוָה**; comp. Ex. IV. The prefix **לְ**, as in **לְיֹרְעָה**, contains the idea of approaching, of belonging to, which also exists in the dative. \* **יִקְרָא**. 14) See Ex. VII. <sup>16</sup>, and <sup>14</sup>. 15) I spake, **אָמַרְתִּי**.

Ex. IX. 1) The accusative, which might be distinguished by an **אֶת** prefixed, is also left without this sign. 2) He has written, **כָּתַב**. 3) He has felled, **הָפִיל**. 4) I have seen, **רָאִיתִי**. 5) Plur., **צַדִּיקִים**. 6) **אֲהַבּוּ**. 7) Shall come, **יָבֹא**. Plur., **בָּנוּת**. 9) She bare, **יָלְדָה**. 10) **אָמַר**. 11) Hath done, **עָשָׂה**.



which thou hast bought<sup>12</sup>. God sheweth<sup>13</sup> the way which we shall go<sup>14</sup>. The heathen who fear not<sup>15</sup> the Lord<sup>16</sup>. He heard<sup>17</sup> the words<sup>18</sup> which thou spakest<sup>19</sup> unto me<sup>20</sup>.

### X. *The Pronoun interrogative.*

(Stuart, § 170. Lee, art. 173.)

The interrogative pronoun, **מִי** *who* ? masc. and fem., and **מָה** *what* ? neut., undergoes no further changes ; only, instead of **מִי**, **מַה** is used whenever the article would become **הַ** ; comp. Ex. V. : and before the line Maqqeph, **מָה** becomes **מַה** ; comp. Ex. III.

### EXAMPLES.

And Isaac said<sup>1</sup>, who (art)<sup>2</sup> thou ? and he said, I (am) Esau. And he saw<sup>3</sup> the children<sup>4</sup>, and said, who (are) these<sup>5</sup> ? And he said, who (art) thou ? and she said<sup>6</sup>, I (am) Ruth, thine handmaid<sup>7</sup>. What (is) thy name<sup>8</sup> ? Who can understand<sup>9</sup> (his) errors<sup>10</sup> ? What said<sup>11</sup> the Lord to Abraham ? Why<sup>12</sup>

12) Thou hast bought, **קָנִיתִי**. 13) **הִגִּיד**. 14) We shall go, **נֵלֵךְ**. 15) They fear not, **לֹא-יִרְאוּ**. 16) The accusative is to be expressed by **אֵת** with the line Maqqeph. For the change of vowel, see Ex. III. 17) **שָׁמַע**. 18) **דְּבָרִים**, plur. of **דָּבָר**. 19) Thou spakest, **אָמַרְתָּ**. 20) To me, **אֵלַי**, in pause for **אֵלַי**.

Ex. X. 1) Ex. VI. <sup>1</sup>. 2) Ex. VII. <sup>4</sup>. 3) And he saw, **וַיִּרְא**. 4) Accus. *the children*, **אֶת-בְּנָיִם**, or, **אֶת-הַיְלָדִים** from **יָלַד**, *a son*. 5) Ex. VIII. With the article. 6) And she said, **וַתֹּאמֶר**. 7) Thine handmaid, **אֲמָתִי**, in pause for **אֲמָתְךָ**. 8) Thy name, **שְׁמֶךָ**, from **שֵׁם**, *a name*. 9) **יָדָעוּ**. 10) Plur., **שְׂגִיאוֹת**. 11) **אָמַר**. 12) Properly an expression of surprise, and to be rendered by **מָה**, as the Latin, *quid vero ?* and Greek, *τί δέ ?*

do the waters swell<sup>13</sup>? Who is lord over us<sup>14</sup>? What has the man done amiss<sup>15</sup>? What doth the friend require<sup>16</sup>? Who will go<sup>17</sup> to<sup>18</sup> the mountains<sup>19</sup>? What hath this<sup>21</sup> man engraven<sup>20</sup>? Why anointest thou<sup>22</sup> this<sup>21</sup> king? What (is) this<sup>23</sup>? speak<sup>24</sup>! What doth Moses desire<sup>25</sup>? What does the friend wish<sup>26</sup>? What must be done<sup>27</sup> with<sup>18</sup> the queen? What said<sup>11</sup> Samuel to you<sup>28</sup>? Thou shalt know<sup>29</sup> who will come<sup>30</sup> to-day.

XI. *On the regular Noun, which is declined without any change of vowel.*

MASCULINES AND FEMININES IN THE DUAL AND PLURAL.

(Stuart, §§ 325, 326, 328. Lee, artt. 138—140.)

EXAMPLES.

Rulers. Mountains. Princes. Laws. Songs of praise. Scarlet garments. The sea-monsters. The wells. The Hebrew women. The kingdoms. The generations. The year. Two<sup>1</sup> horses. Two seers. Cooks. Two cooks. Good men<sup>2</sup>. Good laws. Gracious masters<sup>3</sup>. Two asses. Two cooks and two cupbearers. Presents. Bullocks. Two voices.

13) בָּצָרָהּ. 14) Say; who (is) lord to us?—to us, לָנוּ. 15) Has done amiss, אָשָׁם. 16) בָּצָרָהּ. 17) Will go, יֵלֵךְ. 18) בָּ. 19) הָרִים, plur. of הָר. 20) Has engraved, חָקַק. 21) Respecting the position of the demonstrative, see Ex. VIII. 10. 22) Thou anointest, מָשַׁחְתָּ. 23) Ex. VIII. 24) דָּבָרִי. 25) אָנֹכִי. 26) וְעָשָׂה. 27) Say, what (is) to do;—to do, לַעֲשׂוֹת. 28) לָדַעַת. 29) Thou shalt know, יָדַעַת. 30) יָבוֹא.

Ex. XI. 1) The number *two* must be rendered by the dual. 2) Plur. אֲנָשִׁים from אִישׁ; say, men good. The adjective, according to the rule, is placed after the substantive. 3) אֲדוּרִים, plur. of אֶדְרִי.

Two walls. Two bullocks. Voices. Walls. Two princes. The flames. Heroes. Two heroes.

## XII. *The construct state.*

(Stuart, §§ 332—335. Lee, art. 143.)

The word which, in Latin or Greek, would be in the genitive, remains unchanged, and is pronounced in close connection with the preceding noun: whence it follows, that the tone rests on the last word, and the form of the first is shortened. The changes are:

1. Instead of the plural and dual terminations םִי־ and םִי־, the construct form has י־.
2. Of the feminine terminations, the singular ןִי־ is changed into ן־, the plural form ןִי remains.
3. Nouns in ןִי־ retain ןִי־ in the construct state; but the termination י־ becomes י־, as, חַיִּי, *life*, construct form, חַיִּי־.

### EXAMPLES.\*

The<sup>1</sup> horses of the father. The man of the shield.

Ex. XII. \* The examples are such that they form the construct state without any change of vowel, and in the singular, therefore, the construct state of the masculines is not different from the absolute state.

1) Of two words in the construct state, the second usually has the article whilst the first is without it, although the second never has it except the demonstrative force of the article is to be expressed. Stuart, § 412 (a); Lee, art. 224. 8.

The garment of the brother, and the garments of the mother. The psalms of David. The princes of the land. The dominions of the kings<sup>2</sup>. The refuge of sinners. The laws of the upright. The lily of the field and the fig-tree of the plain. The ploughers of the field<sup>3</sup>. The two songs of the king. The desire of the friend (*fem.*). Information of the theft. The purse of gold. The witnesses of the oath. The two heroes of the war. The plane-trees of paradise. The light of heaven. The rivers of Egypt. The upper chamber of the palace. The plants of the plantation. The mantle of the king.

XIII. *Mode of expressing the relations of Dative, Accusative, and Ablative.*

(Stuart, §§ 426, 427, 430.)

Since the Hebrew has no declension or terminations of case, it expresses the relations of the oblique cases of other languages by means of prepositions; namely, that of the dative by לְ, of the accusative by אֶת (with Maqqeph, אֶתְ), and of the ablative by מִן (*from, out of*), or, בְּ (*in, at,*) and other prepositions.

*Remark.*—This rule, which is generally inserted in the syntax, must be introduced thus early, otherwise the learner will be kept too long from practice in the oblique cases. Since the preposition מִן has already been made familiar to him in the first exer-

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2) מְלָכִים, plur. of מֶלֶךְ. 3) To be rendered by the dual.



cise, examples will be here given for practise in the dative and accusative only. The prepositions do not cause any change in the noun with which they are placed, as is the case in Latin and other languages.

EXAMPLES.\*

In the beginning God created<sup>1</sup> the<sup>2</sup> heaven and the earth. God made<sup>3</sup> the firmament of heaven, and the sun, and the moon, and the stars<sup>4</sup>. And God saw<sup>5</sup> the light, that it was good<sup>6</sup>. And God called<sup>7</sup> the light day, and the darkness night. And he called the firmament heaven, and the dry land earth, and the flowing together of the waters sea. And God created<sup>1</sup> the whales and every<sup>8</sup> soul<sup>9</sup> of life, and all birds, and all creeping things. Fill<sup>10</sup> the land. The Lord loveth Israel, and also Israel loveth<sup>11</sup> the Lord. I have given<sup>12</sup> you<sup>13</sup> every herb for food. The woman gave<sup>14</sup> to the man of the fruit of the tree. And God saw every thing<sup>15</sup> that

Ex. XIII. \* When it is not expressly mentioned to the contrary, the accusative must be expressed by **את** with Maqqeph.

1) **בָּרָא**. 2) **את** without Maqqeph. 3) Made, **עָשָׂה**. 4) Plur. **כּוֹכָבִים**. 5) And saw, **וַיֵּרָא**. 6) Say, that good (it was). 7) And he called, **וַיִּקְרָא**. 8) **כָּל**, **כָּל־**. If **כָּל** is to be placed before a substantive, it must be used after **את**; thus, **את־כָּל־**. If the article is to be inserted, it must be put with the noun; e. g. *the whole earth*, **כָּל־הָאָרֶץ** not **הָאָרֶץ־כָּל**, because **כָּל** is originally a substantive (*totality, the whole*), and, agreeably to what has been said in Ex. XII.<sup>1</sup>, does not take the article in the construct state. 9) **נַפְשׁוֹ** and **נֶפֶשׁוֹ** remain unchanged in the construct state of the singular. 10) **מָלֵא**. 11) **אֲהַב**. 12) I have given, **נָתַתִּי**. 13) **לָכֶם**. 14) **נָתַתָּה**. 15) Also **כָּל** can take **את** as a sign of the accusative.

he had made. I have seen<sup>16</sup> the garden which he has planted<sup>17</sup>. The earth (belongeth) to the Lord. God sheweth<sup>3</sup> mercy to David. The river Pison compasseth<sup>18</sup> the whole<sup>8</sup> land of Havilah<sup>19</sup>.

XIV. *The regular Noun (which suffers no change of vowels) with suffixes.*

(Stuart, § 336. Lee, art. 145, 5, etc.)

EXAMPLES.

Thy whip. Our whip. Thy strife. His voice. Your (*masc. pl.*) whip. My thorn. Your (*masc. pl.*) thorn. Thy (*fem.*) voice. Thy (*fem.*) thorn. Your (*fem. pl.*) voices. His thorns. Your (*masc. pl.*) voices. Your (*masc. pl.*) whips. Your (*masc. pl.*) contentions. Our rows. Their (*masc.*) horses. His bullocks. Thy mantle. Our refuge. His seed. Their laws. My wisdom. Your wells. Her wells. His purse. Our bed. Your mantles. Their (*fem.*) chain. Their (*masc.*) chain. Her chain. Their (*masc.*) chains. From his mantle. Out of our bottle. In his prayer he praised<sup>1</sup> the Lord. The woman came<sup>2</sup> from her booth. Through<sup>3</sup> your subtilty I (am) poor. In thy joy shalt thou die<sup>4</sup>. My curses fall<sup>5</sup> upon thee<sup>6</sup>. Thy (*fem. sing.*) wounds (were) great<sup>7</sup>.

16) I have seen, רָאִיתִי. 17) נִטַּע, he has planted. 18) סָב. 19) With the article; proper names do not usually take the article. Stuart, § 413 (1); Lee, art. 221 (3.)

Ex. XIV. 1) He praised, הוֹדָה. 2) בָּאָה. 3) בָּ. 4) Thou shalt die, תָּמוּת. 5) נָפְלִי. 6) Upon thee, עָלֶיךָ. 7) גדולות.

# ON THE REGULAR VERB.

(Stuart, §§ 171—222. Lee, artt. 182—197.)

## KAL.

(Stuart, §§ 181, 194—202. Lee, artt. 188—192.)

### XV. *On the Præterite Kal.*

(Stuart, § 194. Lee, art. 188.)

#### EXAMPLES.\*

The princes went<sup>1</sup> into the palace. They sent seven thousand<sup>2</sup> camels<sup>3</sup>. Thou Lord, thou triest\*\* the heart. Thou visitest the brother. Thou hast torn his yoke<sup>4</sup> from off<sup>5</sup> thy neck. Thou pitchest the ark from within and from without with pitch. Asenath bare to Joseph, Manasseh and Ephraim. Ye polish the iron. I do not trust in oppression and robbery. Trust in the Lord, and pour out your hearts before him<sup>6</sup>. I have poured out the anger. The soul remembers God. Think not

Ex. XV. \* Several verbs with gutturals occur in this exercise, yet only in forms which suffer no change of vowels in consequence.

1) Here observe, once for all, that the Hebrews express our imperfect, perfect, pluperfect, and even our present, by their perfect. Cases in which the Hebrews also make a finer distinction belong to the syntax. 2) Seven thousand, שִׁבְעָתָּהָרֶבֶת. 3) Plur. גְּמָלִים, from גָּמַל. \*\*) See Ex. XIII. 4) His yoke, עֲלֹו. 5) מִמֶּנִּי. 6) Before him, לִפְנֵי.

upon the kindness<sup>7</sup> which I have shewn<sup>8</sup> to you<sup>9</sup>. Ye have spoken good. The kings<sup>10</sup> sit upon<sup>11</sup> the throne. The queen rejoiceth over<sup>11</sup> gold and silver.

## XVI. Infinitive Kal.

(Stuart, §§ 195, 196, 212 (2) and (3). Lee, art. 190, 6—8.)

The infinitive has two forms, called its absolute and its construct state. The absolute form occurs only when the infinitive is used as an accusative absolute, i. e. adverbially, and when in Latin we should have the gerund in *do*; e. g., שְׂאוֹל שְׂאֵל, *interrogando interrogavit*. In all other cases we find the apocopate form; e. g., to write, כָּתַב.

### EXAMPLES.

They went to\* sharpen the share. The sons of<sup>1</sup> Jacob came<sup>2</sup> to<sup>3</sup> Joseph to buy corn. The vine-dresser has pruned<sup>4</sup> the vineyard. He goes to prune the vineyard. The father died<sup>5</sup> in the weeping. He commanded<sup>6</sup> to think upon. The king subdued<sup>7</sup> the enemy. They came<sup>2</sup> in order to subdue the enemy. And David arose<sup>8</sup> in order

7) Accusative. 8) I have shewn, עָשִׂיתִי. 9) לָךְ. 10) מְלָכִים. 11) יָסֵב. Plur. מְלָכִים, from מָלַךְ. 11) יָסֵב.

Ex. XVI. \* To, i. e. in order to, לְ with an infinitive. This לְ is to be prefixed according to the rule given in Ex. IV. 1) The sons of, בְּנֵי, construct state of בָּנִים, plur. of בֵּן. 2) בָּאוּ. 3) לְ with the line Maqqeph. Ex. III. 4) i. e. pruning (*in fin. absol.*) he has pruned. 5) נָפַת. The (ת) under the נ is Qamets Hhateph. 6) צִוָּה. 7) The construction as in 4. 8) וַיָּקָם. The (ת) under the ק is Qamets Hhateph.



to dwell in Jerusalem. He hath ceased<sup>9</sup> to hide the face. He keepeth<sup>7</sup> truth. Cease<sup>11</sup> from keeping anger<sup>12</sup>. God judgeth<sup>7</sup> the people. God cometh<sup>13</sup> to judge the children<sup>11</sup> of Israel.

## XVII. Imperative *Kal*.

(Stuart, §§ 201, 212 (5). Lee, art. 191.)

The imperative is the same in sound with the infinitive construct, but forms a feminine and a plural. There is no third person to the imperative, nor an imperative to the passive voice (the exceptions must be learnt from the grammar), but these are supplied by the future.

### EXAMPLES.

Buy us<sup>1</sup> some<sup>2</sup> corn. Tremble, inhabitants<sup>3</sup> of the land. Gather the children\*. Write to the Jews as (is) good in your<sup>4</sup> eyes; and seal (it) with the king's seal. Trust in the Lord, and pour out the heart before him<sup>5</sup>. Hear my voice, daughter of the king. Daughters<sup>6</sup> of Israel, think of the house of God. Pursue the enemy<sup>7</sup>. Ye women

9) חָדַל. 10) Ex. XIII. 11) חָרַף. 12) The Hebrews retain with the infinitive the cases governed by the verb: therefore, 'anger' must be rendered by an accusative. 13) בָּא. 14) דָּבַר, construct state of דָּבַר, and to be joined by Maqqeph to the word following. Cf. 1).

Ex. XVII. 1) לָנִי. 2) מִצֵּט. 3) יִשְׁבִּים, construct state יִשְׁבִּי. \*) עוֹלָלִים. 4) עֵינֶיךָ, from עֵינִי. 5) Before him, לְפָנָיו. 6) בָּנוֹת, construct state, בָּנוֹת. 7) אֹיְבִים, from אֹיֵב.

assemble the sons<sup>8</sup>. Pursue, women<sup>9</sup>, the wicked. Praise God! Remember, Lord, the reproach of thy servant<sup>10</sup>. Recompense thy servant. Remember me<sup>11</sup>, Lord of Hosts.

### XVIII. *Future Kal.*

(Stuart, §§ 197, 198, 200, 212 (4.) Lee, art. 189.)

The future [by Lee called *the present*] of transitive Kal (i. e. with Pattahh, e. g., כָּתַב), is formed with Hholem (יִכְתֹּב), of intransitive Kal (i. e. with Tseri or Hholem, e. g., קָטַן, יִגְדֹּל), with Pattahh (יִקְטֹן, יִגְדֹּל).

#### EXAMPLES.

Mine enemy will sharpen his eyes<sup>1</sup> upon me<sup>2</sup>. Joseph shall sell the corn to the Egyptians. I will pursue and kill the enemy. I will pour out the soul before the Lord. The king will be very wroth. They shall not deal out bread. Thou shalt sharpen the sword. Ye shall dwell in heaven. I will subdue the enemy<sup>3</sup>. Thou, woman, shalt prune the vineyard. We will lament the man. Ye daughters<sup>4</sup> of Israel shall remember God. God will remember all men<sup>5</sup>. I will dwell in the house of God. I will hide the face before God. Ye sons<sup>6</sup> of Canaan shall lament the wickedness.

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8) בָּנִים, from בָּן. 9) נָשִׁים, from the sing. אִשָּׁה. 10) Thy servant, עַבְדִּי, in pause עַבְדִּיךָ; from עָבַד. 11) לִי to be joined by Maqqeph to the preceding word.

Ex. XVIII. 1) His eyes, עֵינָיו. 2) Upon me, לִי. See Ex. XVII. <sup>10</sup>. 3) Ex. XVII. <sup>7</sup>. 4) Ex. XVII. <sup>6</sup>. 5) All men, אֲנָשֵׁי כָּל. 6) Ex. XVI. <sup>1</sup>.

# XIX. *Participle Kal.*

(Stuart, §§ 202, 212 (6) (7). Lee, art. 192).

The Hebrews frequently use the participle where other languages employ a finite mood, or a proposition with the pronoun relative.

## EXAMPLES.

Zillah bear Tubalcain, who<sup>1</sup> polished all kinds of instruments and iron. God (is<sup>e</sup>) a righteous judge<sup>3</sup>. Every creeping thing that creepeth upon the earth was destroyed<sup>4</sup>. A man of wickedness (is one) who winketh with his eyes<sup>5</sup> and speaketh with his feet<sup>6</sup>. Ahasuerus ruled<sup>7</sup> from India unto Ethiopia. The king ordered<sup>8</sup> that<sup>9</sup> every man should rule in his own house<sup>10</sup>. Hege was<sup>11</sup> chamberlain<sup>12</sup> of king Ahasuerus, and keeper<sup>13</sup> of the women. Thou (art he) that subdueth the people. He (it is) who pursues the king. Thou, Lord, art blessed<sup>14</sup> among<sup>15</sup> the children<sup>16</sup> of Israel. The enemy that troubleth you<sup>17</sup>. He pursueth<sup>18</sup> the man.

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Ex. XIX. 1) The relative pronoun in this exercise is not to be rendered by אֲשֶׁר, but to be omitted, and the verb belonging to it to be put in the participle. 2) See Ex. VII. 4. 3) i. e. judging right. 4) Was destroyed, נִשְׁמַד. 5) Ex. XVIII. 1. 6) His feet, רַגְלָיו. 7) i. e. he, a ruler; Ex. VII. 4. 8) מִנִּיה. 9) That, should be, לִיהְיוֹת. 10) His house, בֵּיתוֹ. 11) חֶגֶה; see Ex. VII. 4. 12) מְסֻבִּים, construct state מְסֻבִּים. 13) By the participle. 14) By the part. pass. (Paul) of מְבָרַךְ. 15) בְּרֹאשׁוֹ. 16) Ex. XVI. 1. 17) מְאַחֲזֶם. 18) i. e., he (is) pursuing.

XX. *Niphal*.

(Stuart, §§ 182, 213. Lee, artt. 183, 1—3, 193).

Niphal has generally a *medial* (reciprocal) signification; but also frequently a *passive* one. Verbs which have no Kal, have in Niphal an *active*, or *neuter* signification, and are, as it were, *deponents*.

## EXAMPLES.

Thy words<sup>1</sup> are sweet as honey. Their judges<sup>2</sup> are thrown over<sup>3</sup> a rock, in order that<sup>4</sup> they may hear<sup>5</sup> my words<sup>6</sup> that they are good<sup>7</sup>. I shall be destroyed, I and my house<sup>8</sup>. The soul that blasphemeth<sup>9</sup> shall be rooted out from among\* the people. The king's scribes<sup>10</sup> were called, and there was written to all people according to all that<sup>11</sup> Haman had commanded<sup>12</sup>. A writing, written in the name<sup>13</sup> of the king, is not<sup>14</sup> to revoke<sup>15</sup>. The prophet will prophecy peace. His kingdom shall be broken and divided<sup>16</sup> to<sup>17</sup> the four<sup>18</sup> winds of heaven. I have broken his heart<sup>19</sup>. All your

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Ex. XX. 1) Thy words, אִמְרֵי־יְיָ. 2) Their judges, שֹׁפְטֵיהֶם. Respecting the interpretation of this verse, see Simonis' Lexicon, v. שָׁמַע. 3) בִּידֵי, from יָד and בָּ (a hand). 4) י. 5) שָׁמַע is a verb Lamedh Guttural, but in this form is quite irregular. 6) My words, אִמְרֵי. 7) That they are good, בִּינְעָמִי. 8) My house, בֵּיתִי. 9) גִּדְּפָה, fem., because נֶפֶשׁ (soul) is a fem. \*) מִקֶּרֶב. 10) Scribes of, סֹפְרֵי, from סָפַר. 11) כָּל-אִשֶּׁר. 12) נִצְוָה. 13) שֵׁם, also in the construct state. 14) Is not, אֵין. 15) To revoke, לְהָשִׁיב. 16) And will be divided, וְהִתְחַזַּץ. 17) לְ. 18) אַרְבַּע; the article is not to be expressed in Hebrew. 19) His heart, לִבּוֹ.



ways<sup>20</sup> are not hidden from me<sup>21</sup>. Your iniquity<sup>22</sup> is not hidden before me. The earth shall be corrupt before God, and<sup>23</sup> it shall be filled with<sup>24</sup> wickedness.

## XXI. *Piel and Pual.*

(Stuart, §§ 183, 184, 214, 215. Lee, art. 183, 4—6, 194).

Piel has usually the causative signification of Kal; hence the english “*to cause*,” may frequently be rendered by this form. It also frequently bears the signification of Kal, or is an intensive of Kal. The Pual has the passive signification of Piel.

### EXAMPLES.

My lips<sup>1</sup> speak purely<sup>2</sup>. A mouth which speaketh<sup>3</sup> great things<sup>4</sup>. The Lord buildeth<sup>5</sup> Jerusalem, and will gather together the outcasts<sup>6</sup> of Israel. Thy tongue<sup>7</sup> deviseth<sup>8</sup> mischiefs; like a sharp<sup>9</sup> razor, working<sup>10</sup> deceitfully<sup>11</sup>. I have gathered you<sup>12</sup> together, and blown upon you<sup>13</sup> with the fire<sup>14</sup> of

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20) Your ways, מַדְבָּרֶיךָ, from מַדְבָּר. 21) Before men, מִלְפָּנַי. 22) Your iniquity, עֲוֹנֶיךָ. 23) 1 followed by Daghesh. 24) The simple accusative.

Ex. XXI. 1) My lips, שִׁפְתַּי. 2) To be pure, כָּרַר; use the pass. part. Kal. 3) Use the participle; comp. Ex. XIX. 4) Great things, גְּדֻלּוֹת. 5) בִּנְיָה, construct state of בִּנָּה. (*a builder, founder*). 6) Construct form גְּדֻלָּה, from גְּדֻלָּה, plur. גְּדֻלִּים. 7) Thy tongue, לְשׁוֹנְךָ. 8) רָחַשׁ. 9) Part. Pual. 10) Working, עֲשָׂה. 11) רָמִיָּה. 12) אֶתְכֶם. 13) Upon you, עָלֵיכֶם. 14) אֵשׁ, and thus also in its construct state.

mine anger. Behold! a great wind, which brake<sup>3</sup> in pieces the rocks<sup>15</sup>, (was) before the Lord. The eyes of all<sup>16</sup> shall wait upon thee<sup>17</sup>. Sanctify the congregation. I wait for thy salvation, O Lord. I also am formed<sup>18</sup> out of the clay, as thou<sup>19</sup>. The waters shall extend themselves greatly over the earth. The wind brake in pieces the rocks<sup>14</sup> before the Lord. He came<sup>20</sup> leaping<sup>21</sup> and dancing<sup>22</sup>.

## XXII. *Hiphil and Hophal.*

(Stuart, §§ 185, 186, 216, 217. Lee, artt. 183, 7, 8, 195).

Hiphil is still more frequently than Piel the *causative* of Kal, and sometimes also it is *intransitive* and *neuter*; e. g. הִצְלִיחַ, *to cause to be prosperous*, and, *to be prosperous*. Hophal is the passive of Hiphil.

### EXAMPLES.

Lo it is I<sup>1</sup> who have hardened<sup>2</sup> the heart<sup>3</sup> of the Egyptians. Joseph was<sup>4</sup> governor over the land: he it was<sup>4</sup> who<sup>5</sup> sold (corn) to all<sup>6</sup> the people. And the woman said<sup>7</sup> to Joab; behold, his head shall be thrown<sup>8</sup> over<sup>9</sup> the wall. Thou<sup>10</sup>, thou art cast out

15) סִלְעִים, from סִלַּע. 16) The eyes of all, עֵינֵי כָל. 17) Upon thee, אֵלֶיךָ. 18) Pual. 19) As thou, כַּמֹּד. 20) קָא. 21) פָּזַז, to leap; use the part. Piel. 22) קָרַר, Pilpel קִרְרָר; use the part. Pilp.

Ex. XXII. 1) Lo it is I, הִנְנִי. 2) Piel. 3) לָב, and thus in its construct form. 4) הָיָא, Ex. VII.<sup>4</sup>. 5) Ex. XIX.<sup>1</sup>. 6) On כָּל, see Ex. XIII.<sup>8</sup>. Here the sign of the dative is not attached to the second noun as the article is, but to כָּל; therefore לְכָל־הָעָם. In the same manner also מִן, אֶת, וְ, כִּי, etc., are joined to כָּל. 7) And she said, וַתֹּאמֶר. 8) Hophal. 9) בָּעֵד. 10) Personal pronoun. Ex. VII.

of thy grave as an abominable<sup>11</sup> branch. I destroy your high places. Ye<sup>10</sup>, ye are departed<sup>12</sup> out of the way, and cause many\* to stumble (who live) in the law. Blessing upon<sup>13</sup> the head that selleth corn! Thou knowest all my ways<sup>14</sup>. The fire layeth waste<sup>15</sup> the dwelling<sup>16</sup> of the sanctuary. God is exalted<sup>17</sup> in his power. With<sup>18</sup> God is the power to help<sup>19</sup> and to cast down<sup>20</sup>. The sons of Abraham shall offer a burnt offering upon the altar.

### XXIII. *Hithpael and Hothpaal.*

(Stuart, §§ 187, 218. Lee, art. 183, 9.)

The Hithpael conjugation is principally *reflexive*, and expresses *a making one's self to be that which the Kal signifies*, e. g. קָדַשׁ to be holy, הִתְקַדַּשׁ to make one's self holy, to sanctify one's self: hence it also expresses *an exhibiting one's self as being or doing that which the ground-form signifies*. The Hothpaal occurs in very few verbs, as פָּקַד to visit, examine, טָמֵא to be unclean, כָּבַשׁ to wash.

#### EXAMPLES.\*

Jehu conspired against Joram. King Joram was

11) Part. Niphal, to be placed after its substantive. 12) Ye are departed, סָרְתֶּם, from סָר. \*) רָבִים. 13) הָ. 14) My ways, דִּרְכִי, from דָּרַךְ. 15) Hophal. 16) הִכְבִּיחַ, from הִכְבִּיחַ. 17) To be exalted, שִׁבֵּב, Hiphil; use the future. 18) הָ with אֱלֹהִים would be הִתְעַלָּה, but instead of this the Hebrews say בָּהֶם. 19) To help, לְעֹזֵר. 20) i. e. To cause to fall.

Ex. XXIII. \* When no conjugation is especially mentioned, the Hithpael is to be used.

returned<sup>1</sup>, in order<sup>2</sup> to be healed in Jezreel of<sup>3</sup> the wounds<sup>4</sup> which the Syrians had given<sup>5</sup> him. The people were wroth, and cursed<sup>6</sup> the king that they suffered hunger<sup>7</sup>. The servants<sup>8</sup> conspired against the master, and slew him<sup>9</sup> upon<sup>10</sup> his bed. The children of Benjamin shall be numbered from the cities<sup>11</sup>. My soul<sup>12</sup> is poured out upon me<sup>13</sup>. The people was numbered. They hold together and do not separate. The Levites, after<sup>14</sup> the manner of their fathers<sup>15</sup> were not numbered<sup>16</sup>. The wicked<sup>17</sup> give themselves up<sup>18</sup> to do<sup>19</sup> wickedness.

#### XXIV. *Promiscuous Examples on regular conjugation.*

##### EXAMPLES.\*

They sow wheat and reap thorns. Ye shall

1) Returned, שָׁב. 2) In order to, לְ; Ex. XVI. 1. 3) מִן with Maqqeph, which hinders the assimilation with the letter following. 4) Plur. מַכִּים from מָכָה, which word, being feminine, would properly have מְכוֹת in the plural; many substantives with a feminine form have in the plural a masculine termination, and vice versa, Stuart, §. 322. 5) הָכָה. 6) Piel, with קָ prefixed to the noun governed. 7) That they suffered hunger יָרָעַב, fut. Kal of רָעַב. 8) עֲבָדִים, plur. of עָבַד. 9) And slew him, וַיַּהַרְגֵהוּ. 10) עָלָי. 11) עָרִים, from עִיר, a city. 12) My soul, נַפְשִׁי, fem. 13) עָלַי, upon me. 14) לְ. 15) Their fathers, אֲבוֹתֵיהֶם, irregularly formed from אָב. The more usual form is אֲבֹתָם. אָב is one of the anomalous nouns mentioned by Stuart, § 394. 16) Hothpaal. 17) רָשָׁעִים, plur. of רָשָׁע. 18) To give one's self up, מָכַר, Hithpaal. 19) To do, לַעֲשׂוֹת.

Ex. XXIV. \* Where there is no express mention of the conjugation, Kal is to be employed.



not<sup>1</sup> go to them<sup>2</sup>. The feet of<sup>3</sup> the priests were dipped<sup>4</sup> in the brim<sup>5</sup> of the water. Thou couplest the five<sup>6</sup> curtains, and doublest the sixth<sup>7</sup> curtain. Thou, Lord, wilt number my steps<sup>8</sup>, thou wilt not watch over my sins. And ye, ye shall be gathered<sup>9</sup> one after another<sup>10</sup>. He is as one<sup>11</sup> that gathereth ears<sup>12</sup>. Jacob separated the lambs<sup>13</sup>. I am poured out<sup>5</sup> like water, and all my bones<sup>14</sup> are out of joint<sup>15</sup>. Lo, I<sup>16</sup>, I have conspired against my lord<sup>17</sup>. He went mourning. My groaning is not hid from thee<sup>18</sup>. Thou, thou art cast out<sup>19</sup> of thy grave as an abominable<sup>20</sup> branch. The rod is broken<sup>4</sup> that smote thee<sup>21</sup>. The officers drew near unto Moses. There lacketh not<sup>22</sup> a man of us<sup>23</sup>. Ye shall be remembered<sup>24</sup> before the Lord your God. Remember me<sup>25</sup>, O my God, for good<sup>26</sup>. The butler brought Joseph into remembrance<sup>27</sup> with<sup>28</sup> Pharaoh. The wicked will prevert the words<sup>29</sup> of the right-

1) לֹא, or, לֹא with Maqqeph. 2) To them, לָהֶם. 3) The feet of, רַגְלֵי. 4) Ex. XX. 5) בְּקִרְבָּהּ, prop. at the end of the. 6) חֲמִשָּׁה. 7) שְׁשִׁית, with the article, to be put after the substantive. 8) My steps, שְׁעָרַי from שָׁעַר. 9) Pual. 10) One after another, אֶחָד אַחֲרֵי אֶחָד. 11) As one that gathereth, i. e. as (one) gathering. 12) Plur. שְׂבָלִים, from שָׁבַלַת, a fem. with a masculine termination in the plural. See Ex. XXIII. 4. 13) כָּשְׁבִים. 14) My bones, עֲצָמוֹתַי. 15) i. e. have separated themselves, Ex. XXIII. 16) Lo, I, הִנְנִי. 17) My lord, אֲדוֹנָי, from אָדוֹן. 18) From thee, i. e. before thee, בְּנֶגְדְךָ. 19) Hophal. 20) Part. Niph. after the substantive. 21) Which smote thee, מַצֵּה. 22) The negative, as in Latin, is always placed before the verb, to which it is usually joined by Maqqeph. 23) Of us, מִמֶּנּוּ. 24) Niph. 25) לִי. 26) For good, לְטוֹבָה. 27) To bring into remembrance, זָכַר, Hiphil. 28) אֵלַי. 29) Words of, דְּבָרַי from דָּבַר.

eous. He supported his hand<sup>30</sup> upon the wall. I rose in<sup>31</sup> the morning.

## VERBS WITH A GUTTURAL.

(Staart, §§ 223—233. Lee treats of these with the regular verb.)

XXV. *Verbs with a guttural for their first radical.*  
*Verbs : Pe guttural.*

(Stuart, §§ 224—228.)

## EXAMPLES.

Assemble the people. Thou shalt serve thy brother<sup>1</sup>. He believed them<sup>2</sup> not<sup>3</sup>. I will divide the spoil<sup>4</sup> of the enemy<sup>5</sup>. I am silent and will not open<sup>6</sup> my mouth<sup>7</sup>. They hold the man by<sup>8</sup> his feet<sup>9</sup>. The house is established for ever. Arm yourselves<sup>10</sup>, men, for the battle. Divide the land into seven parts<sup>11</sup>. Hope<sup>12</sup> in the Lord ; be strong, and he shall strengthen thine heart<sup>13</sup>. They bear their sins<sup>14</sup>. Thy land shall be divided by line. The city is not established, the walls shall be

30) His hand, יָדוֹ. 31) בּוֹ, followed by the article, Ex. VI.

Ex. XXV. 1) Thy brother, אֶחָיוֹ, an irregular noun from אח, *a brother*. This is one of the anomalous nouns mentioned by Stuart, §. 394. 2) אֹתָם. 3) לֹא. 4) Spoil of, שָׁלַל, from שָׁלַל. 5) Ex. XVII. 7. 6) I will not open, אֶפְתָּח, from פָּתַח, an irregular noun. 7) My mouth, פִּי, from פָּה, an irregular noun. 8) בְּ. 9) Ex. XXIV.<sup>3</sup>. 10) Niphal. 11) Into seven parts, לְשִׁבְעָה חֵלְקִים. 12) נִחַח, in אֶל. 13) Thine heart, לְבָבְךָ. 14) Their sins, חַטֹּאתֵיהֶם.

broken down. A well of water shall quicken thy bones<sup>15</sup>. The crafty hideth<sup>16</sup> himself, the simple\* are punished. The righteous is delivered out of trouble. When it goeth well with the righteous the city rejoiceth; and when the wicked perish<sup>17</sup> there is shouting. The land shall be divided by<sup>18</sup> lot<sup>18</sup>. No one<sup>19</sup> shall transgress the commandment which the king shall give<sup>20</sup>.

XXVI. *Verbs with a guttural for a middle radical.*

*Verbs : Ayin guttural.*

EXAMPLES.

The stone shall cry out of the wall, and the beam out of the timber shall answer<sup>1</sup> it. Ye<sup>2</sup>, ye have destroyed the vineyard. The lions roar. The prophets say<sup>3</sup>, he hath said<sup>4</sup>. They quench as tow. They are quenched as the fire of thorns. I am driven away as the locust. I have trusted in the Lord, I shall not slide. Thou hast enlarged my steps<sup>5</sup> under me<sup>6</sup> that my ancles did not slip. And God saw<sup>7</sup> the earth, and behold, it was cor-

15) Thy bones, עֲצָמוֹתַי, from עָצָם, 16) Ex. XX. \* פְּרָאִים, plur. of פָּרַי. 17) When the — perish, i. e. in the perishing of; imp. constr. Kal of אָבַד, with אָ prefixed. Also, when it is well with, i. e., in the good of, קָטַב. 18) גִּזְרֵל construct form of גִּזְרָה. 19) To be rendered by the third pers. sing. 20) He shall give, יִתֵּן.

Ex. XXVI. 1) Shall answer יַעֲנֶה. 2) Ex. VII. \*. 3) By אָמַר in the future, said of the prophets. 4) He hath said, אָמַר. 5) Ex. XXIV. <sup>a</sup>. 6) Under me, תַּחְמִי, 7) Ex. XIII. <sup>b</sup>.

rupt. God will shake out from his house<sup>8</sup> every one that doth not keep<sup>9</sup> this<sup>10</sup> word. They open their mouth against me<sup>11</sup>. The wicked shall be shaken from the earth. The king will be very wroth and his anger burns in him<sup>13</sup>. Behold the Lord, the Lord of Hosts, shall lop<sup>14</sup> the bough with terror, and cut down the forest with iron.

XXVII. *Verbs with a guttural for their third radical. Verbs: Lamedh guttural.*

(Stuart, §§ 232—236.)

EXAMPLES.

Remain\* at<sup>1</sup> Jericho until your beard<sup>2</sup> is grown<sup>3</sup>. Help us<sup>4</sup>, O Lord, that<sup>5</sup> we might praise thy name<sup>6</sup>. Who hath divided<sup>7</sup> a bed for the<sup>8</sup> overflowing of waters, that<sup>5</sup> they might fill the desert and wilderness, and that the grass may grow? He will send a writing to the king. Every one slingeth<sup>9</sup> with stones at<sup>10</sup> an hair('s breadth), and doth not<sup>11</sup> miss. The hair is grown<sup>3</sup>. The earth shall open itself, and righteousness shall

8) His house, בֵּיתוֹ, from בֵּית, which is irregular in the plural.

9) יִקְיֶם future, prop. he will keep upright. 10) Ex. VIII. 10.

11) Against me, עָלַי. 12) Plur. רָשָׁעִים, from רָשָׁע. 13) In him, בוֹ. 14) Say, (is) in (כֹּ) lopping a lopper. Ex. XVI.

Ex. XXVII. 1) Remain, שָׁבִי. 2) Your beard, זָקְנְכֶם from זָקַן. 3) Piel. 4) Help us, הוֹשִׁיעֵנו. 5) That, לְ with an infinitive. 6) Thy name, שְׁמִי in pause שְׁמִיךָ. 7) Hath divided, פָּלַג Piel. 8) Ex. XIII. 9) Particip. Kal. 10) אֵל. 11) לֹא.



grow forth. The Lord shall satisfy thy soul in drougths; thy bones<sup>12</sup> shall he make fat\*. With<sup>13</sup> fruit shalt thou satisfy the land; thou causest<sup>14</sup> herbs to grow for the cattle. Wine maketh glad<sup>15</sup> the heart<sup>16</sup> of man. They have taught the people to<sup>17</sup> swear by Baal, and the people shall learn<sup>17</sup> to<sup>19</sup> swear by my name<sup>18</sup>. Every thing<sup>20</sup> that is upon<sup>1</sup> earth shall perish. Cursed be<sup>21</sup> he<sup>22</sup> that keepeth back his sword<sup>23</sup> from blood. By<sup>1</sup> the Lord<sup>24</sup> shalt thou swear, and him<sup>25</sup> shalt thou serve.

12) עַצְמוֹת, plur of עֶצֶם. In order that this passage may not be unintelligible to the learner, let it be briefly remarked that the Hebrew, in his warm country, looked upon rain and dew as a peculiar blessing from God; whence the expression "to wish any one *dew or rain* from heaven" is equivalent to "to wish any one prosperity." Compare Gen. xxvii. 28, where Isaac blesses his son Jacob with the words, "God give thee of *the dew of heaven*;" and in Deut. xi. 13, etc., God says to the Israelites, "If ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, *I will give you the rain of the land in his season, the first rain and the latter rain.*" \*) יִחְלִיץ. 13) מִן. 14) Use the particip. Hiphil. 15) Fut. Piel. 16) הִלֵּב, construct form of הִלֵּב. 17) Use the plural, because the preceding noun, עַם (people), is a collective. Stuart, §. 480. 18) My name, שְׁמִי, from שָׁם. 19) לֵ with an infinitive. 20) כֹּל, to be joined by Maqqeph to the following אֲשֶׁר. The Hholem must be changed into Qamets Hhateph; See Ex. III. 21) To be rendered by the particip. pass. Kal. Cf. Ex. XIX.<sup>11</sup> 22) By the participle. Comp. Ex. XIX.<sup>1</sup> 23) His sword, חֶרֶב, from חָרַב. 24) יְהוָה. How הֵ is to be prefixed, see Ex. IV. 25) אוֹתוֹ.

XXVIII. *Nouns which suffer no change of vowel in declension.*

(Stuart, Decl. I.)

The classification of nouns in Dr. Lee's Grammar, differs so much from that followed in these exercises, that no references to that work can here be given. In the Lexicon may be found to what order etc. each noun belongs.

EXAMPLES.

My sheaf rose<sup>1</sup>. Your sheaves did obeisance<sup>2</sup> to my<sup>3</sup> sheaf. God created<sup>4</sup> whales. The Lord loveth the righteous. The heroes are strong<sup>5</sup>. The liberties<sup>6</sup> of the people. The caravans in the wilderness. The wisdom of Solomon. The riddle of Samson. The fig-tree of Egypt. I have<sup>7</sup> many<sup>8</sup> garments. Fools despise wisdom. The dominion of the king. The deceit of the wicked<sup>9</sup>. The watches of the night. The laws (are<sup>10</sup>) good. The plains and the mountains. The plains of the field and the mountains of the land. The witnesses of righteousness stand up<sup>11</sup> before God. Bottles and purses. Bottles of wine. Songs to the Lord. Take<sup>12</sup> witnesses of righteousness with thee<sup>13</sup>. The lilies of the garden.

Ex. XXVIII. 1) Rose, קָמָה. 2) Did obeisance, הִשְׁתַּחֲוִיָּה. 3) See Ex. XIII. for the sign of the dative. 4) Created, בָּרָא. 5) גִּבּוֹרִים, in pause for גִּבּוֹרֵי. 6) Construct state; Ex. XII. 7) I have, i. e., (are) to me, לִי. 8) Plur., רַבִּים. 9) רָשָׁעִים, plur. of רָשָׁע. 10) Ex. VII.<sup>4</sup>. 11) Stand up, קָמוּ. 12) קַח. 13) With thee, אִתָּךְ; in pause, אִתְּךָ.

# NOUNS WHICH SUFFER A CHANGE OF VOWEL IN DECLENSION.

## A. *Masculines.*

XXIX. *Nouns with final Qamets or Pattahh, pure and mutable, whether monosyllables or polysyllables, with preceding vowels immutable.*

(Stuart, Decl. II.)

## EXAMPLES.

The Lord hears my voice from his temple. He hid his face. The foundations of the hills shook. According to<sup>1</sup> the cleanness of my hands doth the Lord recompense me<sup>2</sup>. His judgment and his law will I not cast from me<sup>3</sup>. The judgments of the Lord are righteous<sup>4</sup>. Why hidest thou<sup>5</sup> thy face? Your hand<sup>6</sup> will do<sup>7</sup> good. The stars of heaven declare<sup>8</sup> the glory<sup>9</sup> of God. The Lord hath sanctified<sup>10</sup> his temple, and his hand is<sup>4</sup> our rock. I will not go<sup>11</sup> in your waste places. The waste places of Judah shall be<sup>12</sup> a garden of God. The sun is a star of the heavens. There are many<sup>13</sup> waste places of the earth, and throughout the surface of the sea are there many<sup>13</sup> islands<sup>14</sup>.

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Ex. XXIX. 1) ד. 2) He doth recompense me, הַשִּׁיב לִי. 3) I will not cast from me, לֹא אֶסִּיר מִמֶּנִּי. 4) To be righteous, יָדָבָר. 5) Why hidest thou, מַה תְּכַתֵּב. 6) יָדְכֶם. 7) יַעֲשֶׂה. 8) יְדַבֵּר. 9) כְּבוֹד, construct form of כָּבוֹד. 10) הִתְקַדֵּשׁ. 11) I will not go, לֹא אֵלֵךְ. 12) יִתְקַדֵּשׁ. 13) There are many, רַבִּי. 14) אִיִּים, plur. of אִי.

XXX. *Nouns which have an immutable vowel in the final syllable, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. III.)

#### EXAMPLES.

Rivers of water shall appear<sup>1</sup>. God sheweth mercy<sup>2</sup> to David his anointed. The heavens declare<sup>3</sup> the glory of God. Who will stand up<sup>4</sup> in<sup>5</sup> the place of righteousness? Seventy men<sup>6</sup> were<sup>7</sup> the<sup>8</sup> great men of the city. The great (men) killed<sup>9</sup> the king. Jehu slew<sup>10</sup> all his great (men.) The Lord is Lord of the whole earth. We are<sup>11</sup> lords of the beasts. Be not angry<sup>12</sup>, my lord. Stay the night<sup>13</sup>, my lords<sup>14</sup>. Great and mighty (men) are in the people: and the mighty of the people shall take the land in possession<sup>15</sup>. Lord, consider<sup>16</sup> my meditation. My heart<sup>17</sup> soundeth<sup>18</sup> like pipes. The hunger of the house (is) great. All the males of the town thou shalt not suffer to live<sup>19</sup>. God hath founded the earth upon its foundations. The sun knoweth his going down. And God said<sup>20</sup>, let there be<sup>21</sup> light in the<sup>5</sup> firma-

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Ex. XXX. 1) Shall appear, יֵרָאֵי. 2) Sheweth mercy, עָשָׂה חֶסֶד. 3) Declares, סִפְּרִי. 4) Will stand up, יָקִים. 5) In, בְּ. 6) Seventy men, שִׁבְעִים אִישׁ. 7) Were, הָיָה. 8) Respecting the article, see Ex. XII. 1. 9) Killed, הָמִיתוּ. 10) Slew, הָרַג. 11) Simply the personal pronoun, *we*. Cf. Ex. VII. 4. 12) Be not angry, אַל תִּחַר. 13) Stay the night, לֵילִי. 14) See Ex. XXIV. 17. 15) Will take in possession, יִרְשֶׁהוּ. 16) Considers, בִּינָה. 17) My heart, לִבִּי, from לֵב. 18) Soundeth, הִמָּחָה. 19) Thou shalt not suffer to live, אַל תִּתְּחִיָּה. 20) And—said, וַיֹּאמֶר. 21) Let there be, יְהִי.



ment of heaven. Cursed (art) thou<sup>22</sup>, upon thy belly shalt thou go<sup>23</sup>, and dust shalt thou eat<sup>24</sup>. I gave<sup>25</sup> you<sup>26</sup> clothes.

XXXI. *Dissyllabic Nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

(Stuart, Decl. IV.)

EXAMPLES.

The Lord flyeth upon<sup>1</sup> the wings of the wind. There are no<sup>2</sup> words, but their voice is heard<sup>3</sup>. The commandments of the Lord are pure. The gold of the land is good. The trespass of the man (is) great, and the Lord will forgive<sup>4</sup> us our trespass. The man is a slave of his gold. All animals quench<sup>5</sup> their thirst. Wine maketh glad<sup>6</sup> the heart of man. Man<sup>7</sup> returneth<sup>8</sup> to<sup>9</sup> his dust. The wicked shall be destroyed<sup>10</sup> from the earth. The heavens and the earth were finished<sup>11</sup>, and their whole<sup>12</sup> host. And God took<sup>13</sup> from Adam one of his ribs; and he made<sup>14</sup> the rib into a woman.

22) Cursed (art) thou, אָרִירָאָה. 23) Thou shalt go, הָלֵךְ. 24) And thou shalt eat, וְתֹאכֵל. 25) I gave, נָתַתִּי. 26) To you, לָכֶם.

Ex. XXXI. 1) עַל. 2) There are no, אֵין. 3) But is heard, וְשָׁמְעָה. 4) And he will forgive, וְיִסְלַח. 5) תִּשְׁבְּרֵיהֶם. 6) שָׂמֵחַ. 7) אָדָם is a collective noun, and therefore takes a verb in the plural. Comp. Ex. XXVII. 17. 8) Returneth, וְשׁוֹבֵר. 9) אֵל, with Maqqeph. 10) Shall be destroyed, וְיִמָּחֶה. 11) כָּלָה. 12) Their whole;—the suffix must not be put with כָּל, but with אָדָם; therefore, כָּל-אָדָם. 13) And he took, וְיָקַח. 14) And he made,—Heb., and he built,—וַיִּבֶן.

And Adam said<sup>15</sup>, this is flesh of my flesh. Thou hast spoken<sup>16</sup> lies to me, and the Lord hath heard<sup>17</sup> the lies of thy mouth<sup>18</sup>. Delilah urged upon<sup>19</sup> Samson that he would tell<sup>20</sup> wherein<sup>21</sup> his strength (lay); and Samson said<sup>15</sup>, in the hair of my head. He hates him<sup>22</sup> on account of<sup>23</sup> his words. Your sins shall not be forgiven<sup>24</sup> you<sup>25</sup>.

XXXII. *Dissyllabic Nouns with Tseri pure in the ultimate, and Qamets pure in the penult. In the construct state Tseri passes over into Pattahh, and in some words into Seghol.*

(Stuart, Decl. V.)

#### EXAMPLES.

The vineyard is not pruned<sup>1</sup>; its hedge is broken down<sup>2</sup>. The servant put<sup>3</sup> his hand under the thigh of Abraham, his master. On our shoulders we bear<sup>4</sup> the spear. I have seen<sup>5</sup> stakes at the wall of the city. The old men are dead<sup>6</sup>. The sheep are shut up<sup>7</sup> in the folds; their folds hast thou broken. Put, I pray thee<sup>8</sup>, thine hand under my

15) And—said, וַיֹּאמֶר. 16) Thou hast spoken to me, וַיִּשְׁמַע. 17) And — hath heard, וַיִּשְׁמַע. 18) Thy mouth, פִּי. 19) Urged upon, הִקְדִּיחָהּ. 20) i. e. To tell, לְהַגִּיד. 21) Wherein, בְּמַה. 22) Him, אֹתוֹ. 23) על־. 24) Shall not be forgiven, לֹא־נִסְלַח. 25) לָכֶם.

Ex. XXXII. 1) Is not pruned, לֹא־נִקְדָּח. 2) Is broken down, נִפְרָץ. 3) We bear, נִשְׁאָנוּ. 4) I have seen, רָאִיתִי. 5) Are dead, מָרֹו. 6) Are shut up, נִסָּב. 7) Put, שִׁים־נָא. 8) I pray thee, שִׁים־נָא.

thigh. Isaac came forth<sup>9</sup> (from the) loins of Abraham. The old men of the land were honoured<sup>10</sup>. Mountains (are) a refuge for the wild goats. I have drawn<sup>11</sup> the wooden<sup>12</sup> stake out of the ground. Goliath had<sup>13</sup> a spear of brass<sup>14</sup> upon<sup>15</sup> his shoulders.

### XXXIII. Segholate Nouns.

(Stuart, Decl. VI.)

#### I. Nouns with A, E, or O, in the first syllable.

##### EXAMPLES.

The blessedness (*plur.*) of the man. In the law of the Lord (is) his delight. He standeth<sup>1</sup> not in the way of sinners. He is like a tree planted<sup>2</sup> by rivers of water. He doth not give his money upon<sup>3</sup> usury. I will love thee<sup>4</sup>, O Lord, my strength. The snares of death compassed<sup>5</sup> me about. My voice cometh<sup>6</sup> into his ears. Darkness is under his feet. The Lord recompenseth<sup>7</sup> me according to my righteousness. I have kept the ways of the Lord. Lo, a ram was caught<sup>8</sup> in a thicket by his horns. All the horns of the wicked will I break<sup>9</sup>. The lion is come up<sup>10</sup> from his thicket. This man

9) Came forth, **צָא**, with an accusative of that from which he came forth. 10) Were honoured, **כִּבְדוּ**. 11) I have drawn, **נָסַעְתִּי**. 12) i. e. Stake of wood, (**עֵצִים**). 13) Say, to Goliath (was) a spear, etc. 14) Of brass, **בְּרֹזֶשֶׁת**. 15) **בֵּין**.

Ex. XXXIII. 1) **עָמַד**: 2) Part. pass. Kal of **עָמַד**. 3) **בְּ**. 4) I will love thee, **אֶהְבֶּהְךָ**. 5) Compassed me about, **אֶחְבֹּשׁ**. 6) **בָּ**. 7) Recompenseth me, **נִמְצַלְתִּי**. 8) Was caught, **נִלְכַּדְתִּי**. 9) I will break, **אֶשְׁבֵּר**. 10) Is come up, **עָלָה**.

spareth<sup>11</sup> his staff; those<sup>12</sup> brake<sup>13</sup> their staves. I have performed<sup>14</sup> my vows. All their vows shall they perform<sup>15</sup>. All thy wishes shalt thou say<sup>16</sup>. I will walk<sup>17</sup> in the paths of righteousness.

### XXXIV. *Segholate Nouns.*

#### II. *Nouns with Gutturals in the last syllable.*

(Stuart, Decl. VI.)

#### EXAMPLES.

The wicked bow<sup>1</sup> at<sup>2</sup> the gates of the righteous. Who shall dwell<sup>3</sup> in thy tabernacle. Lord, thou art the horn of my salvation, and thou givest me<sup>4</sup> the shield of thy salvation. The God of your salvation shall be exalted<sup>5</sup> above the people. The sun runneth<sup>6</sup> his course. The gates of eternity open<sup>7</sup>. Thou sendest springs into the valleys, they flow<sup>8</sup> between the hills. At<sup>9</sup> the voice of thy thunder they haste away<sup>10</sup>. Man goeth forth<sup>11</sup> to<sup>12</sup> his labour. Thou givest<sup>13</sup> them<sup>14</sup> their food. The fruit yieldeth<sup>15</sup> its seed. Three<sup>16</sup> times<sup>17</sup> hast thou deceived<sup>18</sup> me<sup>19</sup>. He hath supplanted me these two times<sup>20</sup>.

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11) חָשֵׁן. 12) אֵלֶּה. Cf. Ex. VIII. 13) רָעַע, from רָעַע. 14) שָׁלַמְתִּי. 15) יִשְׁלְמוּ. 16) Thou shalt say, תֹּאמַר. 17) I will walk, אֵלְכָה; in, בְּ.

Ex. XXXIV. 1) Bow, יָחַץ. 2) אֵל. 3) Shall dwell, יִגֵּד. 4) And thou givest me, וְתַתֵּן־לִי. 5) Shall be exalted, יִרָם. 6) זָרַח. 7) Open, נִפְתָּח. 8) They flow, יִהְלְכוּ. 9) מִן. 10) They haste away, יִהָדְדוּן. 11) יֵצֵא. 12) לְ. 13) נָתַתָּ. 14) לָהֶם. 15) עָשָׂה. 16) שָׁלַשׁ. 17) פַּעַם, in the plural. 18) Thou hast deceived, הִתְלַחְתָּ. 19) Me, בִּי. 20) By the dual.



XXXV. *Segholate Nouns.*

III. *Nouns derived from verbs עָ, עָ, and לָ.*

(Stuart, Decl. VI. *m—w.*)

EXAMPLES.

The tree shall yield<sup>1</sup> its fruit. He despiseth the wicked in his eyes. The birds sing<sup>2</sup> among the branches<sup>3</sup>. The stork hath<sup>4</sup> his dwelling in the fir-trees. Ships go upon the surface of the seas. I have seen<sup>5</sup> the lions of the desert. My disease (is) great. The antelopes dwell in the mountains<sup>6</sup>. I will break<sup>7</sup> thy jaw bones. Samson found the jaw bone of an ass. Solomon had a throne, and twelve<sup>8</sup> lions stood<sup>9</sup> there<sup>10</sup>. And the lions of the throne (were of) gold; and all the vessels of king Solomon. I have<sup>11</sup> many<sup>12</sup> vessels.

XXXVI. *Nouns with Tseri pure, which either are monosyllables or have the preceding vowels immutable.*

(Stuart, Decl. VII.)

EXAMPLES.

The Lord smiteth thine enemies. I shall be

Ex. XXXV. 1) Shall yield, יָתֵן. 2) יְתַנֵּהוּל, prop., give their voice. 3) עֲפָי, plur. עֲפָאִים. 4) Say, (is) to the stork, 5) I have seen, רָאִיתִי. 6) הָרִים, from הָר, a mountain. 7) I will break, שִׁבַּרְתִּי. The whole expression is equivalent to, "I will humble thee." 8) שְׁנַי עֲשָׂר. 9) עֲמָדִים, plur. of עָמָד, part. act. Kal of עָמַד. Comp. Ex. XIX. 10) שָׁם. 11) i. e. (there are) to me, לִי. 12) Plur. רַבִּים.

saved<sup>1</sup> from mine enemies. The snares of death prevented me<sup>2</sup>. He delivereth me<sup>3</sup> from mine enemies, and from them that hate me. His angels are spirits, his ministers a flaming<sup>4</sup> fire. The trees of the Lord (are) the cedars of Lebanon which he hath planted. The moon is made<sup>5</sup> for seasons. The sun and moon and stars are<sup>6</sup> for seasons of the year. I know not<sup>7</sup> the man and his name. Every one knows thy name. Adam<sup>8</sup> fixed<sup>9</sup> the names for all cattle, and for the fowl of heaven. Samson loved a woman, and her name (was) Delilah. Our God hath given our enemy into our hands.

XXXVII. *Nouns which insert Daghesh forte in the final letter of the ground-forms, when they receive accession.*

(Stuart, Decl. VIII.)

#### EXAMPLES.

The Lord in\* his own time will open heaven. God, thou (art) my shield and my refuge. There went up a smoke out of his nostrils<sup>1</sup>. The Lord

Ex. XXXVI. 1) I shall be saved, אֶחְשָׁע. 2) Prevented me קָדַמְתִּי. 3) He delivereth me, הִצִּילִי. 4) Part. Kal of לָחַט, to be placed after the substantive. 5) Is made, בָּעֲשָׂה. 6) הָיָה. 7) The negative לֹא is to be put before the verb. 8) With the article; for the Hebrews thus distinguish between the proper name, Adam, and אָדָם, *man*. 9) קָרָא.

Ex. XXXVII. \*) נָחַשׁ. 1) The nostrils were looked upon by the Hebrews as the seat of passion and anger; hence these and similar expressions in reference to God.

sent forth<sup>2</sup> his arrows, and scattered<sup>3</sup> the clouds. I hear the breath of thy nostrils. He knoweth the thought of my heart. The Lord hath founded the earth upon the sea. The rocks are a refuge for the conies. The water formeth<sup>4</sup> sea. God formed man out of the earth, and breathed<sup>5</sup> into his nostrils the breath<sup>6</sup> of life. They both<sup>7</sup> (were) naked, Adam and his wife<sup>8</sup>. The brother loves thy mother. God loves the hearts of the righteous. His mother doth not know<sup>9</sup> her people. I love thee<sup>10</sup>, and thine heart (is) not<sup>11</sup> with me. Israel loved Joseph, and made him<sup>12</sup> a coat of many colours. Cities<sup>13</sup> and islands brought<sup>14</sup> the king a present. Who knoweth all the islands of the sea?

XXXVIII. *Nouns ending in ה־. These nouns are declined quite regularly except that with suffixes, etc. the ending ה־ is dropped.*

(Stuart, Decl. IX.)

#### EXAMPLES.

The tree shall yield<sup>1</sup> its fruit, and its leaf shall not wither<sup>2</sup>. The firmament sheweth<sup>3</sup> the work

2) שָׁלַח. 3) And scattered, וַיִּפֹּץ. 4) עָשָׂה. 5) And breathed, וַיְנַחֵם. 6) נְשָׁמָה, const. form, נְשָׁמָה. 7) They both, שְׁנֵיהֶם. 8) His wife, אִשְׁתּוֹ, from אִשָּׁה. 9) Doth not know, לֹא יָדָעָה. 10) I love thee, אֶהְבֶּתִּיךָ. 11) (Is) not with me, אֵין אִתִּי. 12) לוֹ. 13) עָרִים, plur. of עִיר. 14) הֵשִׁיבוּ.

Ex. XXXVIII. 1) Shall yield, יֵהְיֶה. 2) Shall not wither, לֹא יִבֹּל. 3) הָיִד.

of his hands. He liveth at<sup>5</sup> the end of the world. With the fruit of thy works thou satisfiest<sup>4</sup> the earth. The Lord rejoiceth over<sup>5</sup> his works. The flowing together of the water formeth<sup>6</sup> sea. Adam took leaves of the fig-tree for an apron. What shall be<sup>7</sup> the manner of the child, and (what shall be) his work? The staff of the Lord (is) my strength. I see<sup>8</sup> the end. I stand upon the watch tower. The watch tower of the city (is) high. The watch towers of the enemies are in our hands. The appearance of the man is beautiful.

### B. *Feminines.*

(Stuart, Decll. X.—XIII.)

[For nouns which suffer no change in declension, see Ex. XXVIII.]

XXXIX. *Nouns which before the feminine ending ה־ have a mutable Qamets or Tseri pure.*

(Stuart, Decl. XI.)

### EXAMPLES.

The righteous man doth not<sup>1</sup> walk in the counsel of the ungodly. Sinners do not remain<sup>2</sup> in the

4) Thou satisfiest, הַשְׂבִּיעַתָּ. 5) בְּ. 6) עָשָׂה. 7) What shall be, מִהֵנָּה יִהְיֶה. 8) רָאִיתִי.

Ex. XXXIX. 1) Doth not walk, לֹא-יִלְכֹךָ. 2) Do not remain, לֹא יִקְרָמוּ.



congregation of the righteous. (It is) good to hear<sup>3</sup> the reproof of the wise. By<sup>4</sup> my rebuke I dry up<sup>5</sup> the sea. The foundations of the world roll forth<sup>6</sup> at thy rebuke, O Lord, at the blast of the breath of thy nostrils. Who knoweth the borders of his way? Who seeth the heaven unto<sup>7</sup> its end? Man shall rule<sup>8</sup> over<sup>4</sup> the fishes of the sea. God rested<sup>9</sup> from all<sup>10</sup> his works which he had made<sup>11</sup>. God breathed<sup>12</sup> the breath of life into the man's nostrils. Lo, a swarm of bees and honey (are) in the carcase of the lion. Samson awoke from his sleep and related<sup>13</sup> his dream.

XL. *Nouns derived from masculine Segholates of Decl. VI.*

(Stuart, Decl. XII.)

EXAMPLES.

My cry came<sup>1</sup> before him, even into his ears. The mountains rise<sup>2</sup>, and the valleys sink<sup>3</sup>. I have seen<sup>4</sup> the points of the hills from afar. The hills of the land I do not know. Your valleys sink<sup>3</sup>, our hills rise<sup>2</sup>. I have heard your cry from afar.

3) To hear, לִשְׁמָע, a reproof of, etc. 4) ב. 5) אֶחָדִיב, fut. Hiph. of חָרַב. 6) גָּלִי, Niph. from גָּלָל. 7) Into, עַל־. 8) Shall rule, יִרְדֵּי, fut. of יָרַד. 9) יָשַׁבַּת. Hence the noun שַׁבָּת, (the Sabbath.) 10) כָּל, i. e., he rested from the whole of his works. Comp. Ex. XIII. 3. 11) He had made, עָשָׂה. 12) נָשַׁף. 13) And he related, וַיִּסַּד.

Ex. XL. 1) בָּאָה. 2) Rise, עָלָה. 3) יִרְדֵּי. 4) I have seen, רָאִיתִי.

God, thou<sup>5</sup>, thou hast formed<sup>6</sup> my reins. The Lord trieth<sup>7</sup> the reins and the heart. The spirit of Egypt shall fail<sup>8</sup>, and I will destroy<sup>9</sup> the counsel thereof. Blessed is the man<sup>10</sup> that walketh not in the way of sinners. A balance of deceit is an abomination to the Lord, but a just weight<sup>11</sup> is his delight. They did<sup>12</sup> according to<sup>13</sup> all the abominations of the heathen, whom the Lord had driven out<sup>14</sup> before<sup>15</sup> the children of Israel. Whosoever toucheth<sup>16</sup> the carcase<sup>17</sup> of an unclean animal or the carcase<sup>18</sup> of an unclean creeping thing, he is<sup>19</sup> unclean.

XLI. *Nouns ending in the Segholate form תִּתְּ.*

(Stuart, Decl. XIII.)

EXAMPLES.

The Lord made garments for Adam and his wife<sup>1</sup>. And it came to pass, when<sup>2</sup> Joseph came

5) See Ex. VII. 6) Thou hast formed, תִּתְּ. 7) בָּחַן. 8) Shall fail, נִבְּקָה, or נִבְּקָה, from בָּקָה. 9) אֶבְלֵעַ, the fut. Piel of בָּלַע. 10) Say, blessednesses (אֲשֶׁר, Decl. IV.) of the man. 11) A just weight, אֵבֶן שְׁלֵמָה. 12) עָשׂוּ. 13) בְּ, secundum. 14) He had driven out, הוֹרִישׁ. 15) מִפְּנֵי, different from לִפְנֵי: the former denotes *removal* from the object before which any thing is done, the latter a *quietly remaining* before it, coram, in adspectu. 16) תִּמַּעַ, fut. of נָעַע. 17) בְּ. 18) i. e., animal unclean, טְמֵאָה, fem. on account of חַיָּה, animal,) because the Hebrew usually places the adjective after the substantive. 19) He is, הוּא.

Ex. XLI. 1) His wife, אִשְׁתּוֹ, from אִשָּׁה. 2) And it came to pass when — came, בָּא וְהָיָה כִּי.

to his brethren<sup>3</sup>, that they took off from him<sup>4</sup> the garment which he had on<sup>5</sup>. The courses of the children of Israel. Heldai was a captain of the children of Israel, and in<sup>6</sup> his course (were) seventy-four thousand<sup>7</sup> (men). Solomon appointed<sup>8</sup> porters by<sup>9</sup> their courses at<sup>10</sup> the gate; for thus (was) the command of David. According to<sup>11</sup> your courses stand ye<sup>12</sup> in the sanctuary of the fathers<sup>13</sup>. The courses of the Levites. The Levites kept<sup>14</sup> charge in the tabernacle of congregation. They ministered unto Aaron the priest, and kept<sup>15</sup> his charge, and the charge for the whole congregation. Eli fell from the seat, so that<sup>16</sup> his neck brake and he died<sup>17</sup>. Thy posterity shall be called<sup>18</sup> after<sup>19</sup> the name of Israel.

## XLII. *The irregular Nouns.*

(Stuart, § 394.)

### EXAMPLES.

Fire went up<sup>1</sup> out of his mouth. The words of my mouth shall please<sup>2</sup>. A man leaveth his father and his mother and cleaveth unto his wife. God

- 3) His brethren, אֶחָיו, from אָח. 4) That they took off from him, וַיִּתְּשֻׁם אֵלָיו. 5) He had on, i. e., was on him, עָלָיו. 6) על- . 7) Twenty-four thousand, עֶשְׂרִים וָאַרְבָּעָה אֲלָף. 8) הִצְמִיד, Hiph. of צִמַּד. 9) בְּ. 10) לְ. 11) בְּ, secundum. 12) Stand ye, עֲמִיד, imper. of צִמַּד. 13) אֲבוֹת, plur. of אָב. 14) עָשָׂה. 15) שָׁמַר. 16) So that — brake, וַיִּתְּשֶׁבֶר. 17) And he died, וַיָּמָת. 18) Shall be called, יִתְקַרָּא. 19) על-.

Ex. XLII. 1) Went up, עָלָה. 2) Shall please, i. e., shall be a pleasure, יִהְיֶה לְרֵעוֹן.

said to the serpent, dust shalt thou eat<sup>3</sup> all the days of thy life. Listen to<sup>4</sup> the voice of thy wife. Adam called<sup>5</sup> the name of his wife Eve, because she was<sup>6</sup> the mother of all living. He said to his father and to his mother, I have seen<sup>7</sup> my sisters. Is there not<sup>8</sup> among<sup>9</sup> the daughters of thy brethren and in my people a woman; that<sup>10</sup> thou goest to take a wife of the Philistines? They said to the wife of Samson, entice<sup>11</sup> thy husband, that<sup>12</sup> he declare unto us the riddle. And she told it<sup>13</sup> unto the children of her people. The men of the city said, we will<sup>14</sup> hold a feast. At the death<sup>15</sup> of Samson came his brother and the whole house of his father, and they buried him<sup>16</sup> in the grave of Manoah his father. Joseph was hated<sup>17</sup> of his brethren.

## NUMERALS AND PARTICLES.

### XLIII. *Cardinal Numbers.*

(Stuart, §. 395, and par. XXVIII., (p. 233). Lee, art. 181).

#### EXAMPLES.

Unto Job were born<sup>1</sup> seven sons and three

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3) Thou shalt eat, תֹּאכַל, from אָכַל. 4) Listen to, תִּשְׁמָע לְ. 5) קָרָא. 6) She was, הָיְתָה. 7) I have seen, רָאִיתִי. 8) Is — not? הֲאֵין, the ה is the ה interrogative: it should properly be written הֲאֵין, but before gutturals הֵ becomes הִ. Stuart, §. 152, (d). 9) כִּי. 10) That thou goest to take, כִּי אֶתְּנָהּ לְךָ. 11) לְקַחְתָּ. 12) That he declare to us, וַיְגַדֵּלְנוּ. 13) And she told, וַתִּגְדֵּל. 14) We will hold, נִעֲשֶׂה. 15) At the death of, בְּמוֹת, from מָוֹת. 16) And they buried him, וַיִּקְבְּרוּ אֹתוֹ. 17) Say, his brethren hated (שָׂנְאוּ) Joseph.

Ex. XLIII. 1) There were born, נולְדוּ.



daughters. And his cattle was<sup>2</sup> seven thousand sheep<sup>3</sup>, and three thousand camels, and five hundred yoke of oxen<sup>4</sup>, and five hundred she asses. Solomon numbered all the strangers<sup>5</sup> that (were) in the land of Israel; and they were found<sup>6</sup> an hundred and fifty-three thousand and six hundred<sup>7</sup>. And he made seventy thousand of them<sup>8</sup> to be bearers of burdens<sup>9</sup>, and eighty thousand to be hewers<sup>11</sup> in<sup>12</sup> the mountain, and three thousand six hundred overseers to make the people work<sup>13</sup>. And he built<sup>14</sup> a house of God\*; the length (was) sixty cubits<sup>15</sup>, the breadth twenty cubits. And the porch of the house (had in) length twenty cubits, and the height a hundred and twenty cubits. And he made<sup>8</sup> the most holy house, and overlaid it<sup>16</sup> with<sup>17</sup> fine gold to<sup>18</sup> six hundred talents. And he made<sup>6</sup> before the house two pillars<sup>15</sup>, thirty-five cubits<sup>15</sup> the length, and the chapiter that (was) on the top five cubits. I have been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed<sup>19</sup> my wages<sup>20</sup> ten times.

2) And — was, וַיְהִי. 3) צֹאן being a collective remains in the singular. 4) Yoke of oxen, יְמוֹקֵי בָקָר. 5) The adjective after the substantive. Comp. Ex. XL. 10. 6) And they were found, וַיִּמְצְאוּ. 7) Say; a hundred and fifty thousand and three thousand and six hundred. 8) And he made, וַיַּעַשׂ. 9) Of them, מֵהֶם (compounded of מִן and הֵם). 10) עֲשָׂה, in the singular, collectively. 11) חָצֹב, collectively. 12) עָלֵה. 13) To make to work, לְהַעֲבִיד, infin. Hiphil of עָבַד, with לְ prefixed. 14) And he built, וַיִּבְנֶה. \*) The article must be used here; it is equivalent to, — of HIS God. 15) Place the substantive before the number. 16) And he overlaid it, וַיַּחֲפֹצֵהוּ. 17) אֶת, followed by Maqqeph. 18) לְ. 19) הִלְכֵהוּ, Hiphil. 20) My wages, אֶת־מִשְׁכָּרִי.

XLIV. *Ordinal Numbers.*

(Stuart, § 396. Lee, art. 181.)

## EXAMPLES.

David separated<sup>1</sup> the prophets with harps, psalteries, and cymbals; and they cast<sup>2</sup> lots for<sup>3</sup> their office. And<sup>4</sup> the first lot came forth for (the son of Asaph) for Joseph; Gedaliah (had) the second; Zaccur, the third; Izri, the fourth; Nethaniah, the fifth; Bukkiah, the sixth; Jesharelah, the seventh; Jeshaiah, the eighth; Mattaniah, the ninth; Shimei, the tenth; Azareel, the eleventh; Hashabiah, the twelfth; Shubael, the thirteenth; Mattithiah, the fourteenth; Jeremoth, the fifteenth; Hananiah, the sixteenth; Joshbekashah, the seventeenth; Hanani, the eighteenth; Mallothi, the nineteenth; Eliathah, the twentieth; Hothir, the twenty-first; Giddalti, the twenty-second; Mahazioth, the twenty-third; Romamtizer, the twenty-fourth. A river flowed<sup>5</sup> out of Eden, and became<sup>6</sup> four heads. The name of the first is Pison; the name of the second river (is) Gihon; the name of the third river is<sup>7</sup> Hiddekel; and the fourth river (is) Euphrates. The ark of Noah rested<sup>8</sup> on the seventh month, on the seven-

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Ex. XLIV. 1) הִבְדִּיל, Hiph. of בָּדַל. 2) And they cast, וַיַּזְכִּילוּ. 3) Say; lots of their office. 4) And — came forth, וַיֵּצֵא. 5) נָחַל. 6) Became, לָּ, הָיָה. 7) הָיָה. 8) נָחַתָּהּ, from בָּיִת.

teenth day of the month, upon the mountains of Ararat.

[The prepositions בְּ, לְ, עַל. Respecting the manner in which they are prefixed to the noun and the infinitive, see Exx. IV. and VI.]

XLV. *The prepositions בְּ (in, at, with), כְּ, כִּמוֹ, כְּמוֹ (as), לְ (sign of the dative, to, for), אֵת (sign of the accusative, as regards, as to), אִתְּ (with), מִן (out from), עִם (with), with suffixes.*

(Stuart, § 408. Lee, art. 171, 10—14.)

### EXAMPLES.

The Lord delivereth me<sup>1</sup>, for he hath a favour unto me. Through<sup>2</sup> thee, O God, shall I destroy<sup>3</sup> a troop. The heavens are<sup>4</sup> great; in them hath God set<sup>5</sup> a tabernacle for the sun. God blessed<sup>6</sup> them. God created man in<sup>7</sup> his own image; in the image of God created he him; male and female created he them. He took<sup>8</sup> from them their cattle as a prey. Flesh and bread shall serve<sup>9</sup> you for food. God blessed<sup>6</sup> the seventh day and hallowed<sup>9</sup> it. Thou shalt not eat<sup>10</sup> of the tree of knowledge; on the day that thou eatest<sup>11</sup> thereof, thou shalt

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Ex. XLV. 1) Fut., shall deliver me, וַיִּצִלֵּנִי. 2) בְּ. 3) I will destroy, אֶרְצֵץ. 4) הָיָה. 5) Hath set, שָׁם. 6) בִּרְצָה, Piel of בָּרַךְ. 7) בְּ, perf. of בָּנָה. 8) Shall serve, יִשְׁעָה. 9) And he hallowed, וַיְקַדְּשֵׁהוּ. 10) Thou shalt not eat, לֹא-תֹאכַל. 11) i. e., of thine eating, אֹכַל, infin. constr. of אָכַל.

die. The king rules over you, and over us shall God rule. Man returneth<sup>12</sup> to the earth, for from it was he taken<sup>13</sup>. The woman was<sup>14</sup> in the field, and the man not<sup>15</sup> with her. He did not tell<sup>16</sup> them what he had seen. And they took<sup>17</sup>, when<sup>18</sup> they saw him, thirty of their companions, that they might be<sup>19</sup> with him. I will put forth<sup>20</sup> a riddle to you, and, if ye can certainly declare<sup>21</sup> it, I will give you<sup>22</sup> thirty garments. We will burn thee (*fem.*) and thy father's house with fire. He said to her, Behold, I have not told<sup>23</sup> (it) to my father nor my mother, and shall I tell<sup>24</sup> it thee (*fem.*)? Let us do<sup>25</sup> to him, as he hath done to us. As they did<sup>26</sup> to me, so have I done<sup>27</sup> to them. And she said<sup>28</sup> to him; How<sup>29</sup>? thou sayest,<sup>30</sup> I love thee<sup>31</sup>, and thy heart is not<sup>32</sup> with me. And Samson said; If I be shaven<sup>33</sup>, then my strength will go<sup>34</sup> from me, and I shall become weak<sup>35</sup>.

#### XLVI. *Prepositions with plural suffixes.*

*The following prepositions were originally of the plural number, but this has gradually disappeared until it can be recognized in them only in con-*

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- 12) Fut. יָשִׁיב. 13) He was taken, לָקַח. Pual of לָקַח. 14) הָיְתָה. 15) אִין. 16) He did not tell, לֹא הִגִּיד. 17) And they took, וַיִּקְחוּ. 18) When they saw him, i. e., upon their seeing (בְּרֹאֵתוֹ) him. 19) That they might be, וַיְהִי. 20) I will put forth, אֶפְתָּח. 21) Ye can certainly declare, וְהִגִּיד. 22) I will give, וְנָתַתִּי. 23) I have told, הִגַּדְתִּי. 24) I will tell, אֶגִּיד. 25) Let us do, נַעֲשֶׂה. 26) They did, עָשׂוּ. 27) I have done, עָשִׂיתִי. 28) And she said, וַתֹּאמֶר. 29) אֵיךְ. 30) תֹּאמַר. 31) I love thee, אֶחֱבֹבְתִי. 32) אִין. 33) I am shaven, גָּלְחֹתִי. 34) Then — will go, וְיָסַד. 35) I shall become weak, חָלִיתִי.



nexion with suffixes. אַחֲרַי (after, behind), אֵל (to, towards), בֵּין (between, with suffixes of the sing. and plur.), מִן (from, out of, rarely in the plural, מִינִי), עַד (until), עַל (upon, over), תַּחַת (under).

(Stuart, § 407, (b). Lee, art. 171, 10—14.)

### EXAMPLES.

The evil will come<sup>1</sup> to thee; it will reach<sup>2</sup> even unto thee. The Lord threw<sup>3</sup> great stones<sup>4</sup> upon them from heaven. Joshua came to them. My brother came<sup>5</sup> to me, saying<sup>6</sup>, Behind thee come<sup>7</sup> the enemy. The Lord said unto him, I (am) the most high God. Thou shalt keep my covenant between me<sup>8</sup> and between thee. Between them and between you will I make<sup>9</sup> a covenant. The enemy draweth<sup>10</sup> the sword behind you. I will raise them up<sup>11</sup> a prophet from among<sup>12</sup> their brethren, like unto thee, and I will put<sup>13</sup> my words in his mouth; and he shall speak<sup>14</sup> unto them all<sup>15</sup> that I shall command him. Hearken to<sup>16</sup> their voice and to all that they shall say<sup>17</sup> unto thee. Shew<sup>18</sup> them the manner of the king that shall reign over them.

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Ex. XLVI. 1) Will come, יָבֹאוּ. 2) Will reach, יָרִיב. 3) יָשָׁלַךְ, Hiph. of שָׁלַךְ. 4) Say; stones great. Cf. Ex. XL. 18. 5) בָּא. 6) Saying, לֵאמֹר. 7) בָּאֵי. 8) בֵּינִי, not בֵּינֵי; but of the other persons, בֵּין takes the plural suffixes. 9) I will make, אֶתְּנֶה. 10) הִרִיק. 11) I will raise up, אֶקְוֶה. 12) מִתְּקֶרֶב, out of the midst. 13) I will put, אֶתְּנִי. 14) And he shall speak, וְיִדְבֹּר; unto, אֵל. 15) All that I shall command him, אֶת כָּל אֲשֶׁר אֶצְוֶה. 16) Hearken to, שָׁמַע. 17) They shall say, יֹאמְרוּ. 18) הִגִּד.

## ON THE VERB.

XLVII. *The regular Verb in all the conjugations.*

(Stuart, §§ 171—222. Lee, artt. 182—197. Cf. Exx.  
XV—XXIV.)

## EXAMPLES.

Blessed be<sup>1</sup> Jacob who is mindful of us<sup>2</sup>. Pharaoh will pursue the enemy. Pharaoh drew near and spake to the Egyptians. Thy tongue is a sharp<sup>3</sup> razor. They come<sup>4</sup> to burn incense. Ye have burned incense in the house of God. Keep this man; if by any means he be missing<sup>5</sup>, then shall thy life be<sup>6</sup> for his life, or thou shalt pay a talent of silver. He that is taken<sup>7</sup> with the accursed thing, shall be burned with fire. Rise<sup>8</sup>, sanctify the people, and say, sanctify yourselves<sup>9</sup> against<sup>10</sup> the morrow. He shall<sup>11</sup> flay the burnt offering. The priests shall bring<sup>11</sup> the blood, in order that<sup>12</sup> they might sprinkle the blood upon the altar. Thou walkest amongst fiery stones<sup>13</sup>.

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Ex. XLVII. 1) Use the part. Paul; Cf. Ex. XIX. <sup>14</sup>. 2) Accus., on account of אֲדַבֵּר (to be mindful of), אֲדַבְּרָה. 3) Part. Pual; to be placed after the substantive. 4) אֵלֵךְ. 5) If by any means he be missing; i. e., if by being missed (infin. absol.) he shall be missing (Niphal). Cf. Ex. XVI. 6) Then shall — be, אֵלֵךְ. 7) Part. Niphal. 8) אֲרִיז. 9) Ex. XXIII. 10) אֲנִי. 11) Hiphil. 12) אֲנִי, before the verb. 13) i. e., stones of fire.

God is a righteous judge<sup>14</sup>. They shall glorify<sup>15</sup> thy name; for thou art great, and doest wondrous things. Ye cause many to stumble<sup>16</sup> at the law. This<sup>17</sup> (is) my covenant, which ye shall keep between me<sup>18</sup> and between you. This<sup>17</sup> is the well which I digged. Good is the word of the Lord which thou hast spoken. The Lord is a jealous<sup>19</sup> God, who<sup>20</sup> visiteth the sins of the fathers upon the children unto the third and fourth<sup>21</sup> (generation). Honour thy father and thy mother. Thou shalt not steal.

### XLVIII. *Verbs with gutturals.*

(Cf. Exx. XXV—XXVII.)

#### EXAMPLES.

Thine house, thy throne, and thy kingdom shall be established for ever. Arise<sup>1</sup>, to go<sup>2</sup> over this Jordan, thou, and all this people. Thou shalt cause this people to inherit the land, which I swear unto their fathers to give them. The Lord your God giveth you this land on this side Jordan,

14) i. e., one judging rightly. 15) קָבַד, in Piel. 16) See in the Lex., *To cause to Stumble*. 17) Comp. Ex. VIII. 18) Comp. Ex. XLVI. <sup>9</sup>. 19) The adjective follows its substantive. Comp. Ex. XL. <sup>10</sup>. 20) Use the part. Kal; and comp. Ex. XIX. <sup>1</sup>. 21) To the third and fourth (generation), עַל־שְׁלֹשָׁה וְעַל־רִבְעִים.

Ex. XLVIII. 1) Arise, קָם. 2) הָלַךְ, with an infin. Cf. Ex. XVI. <sup>1</sup>.

and ye<sup>3</sup>, ye shall pass over armed before your brethren, and shall assist<sup>4</sup> them. According as we hearkened unto<sup>5</sup> Moses in all things, so will we hearken unto thee. Send two men to spy out<sup>6</sup> the land. Swear now I pray you<sup>7</sup>, by the Lord, that ye are<sup>8</sup> Hebrews. Ye<sup>3</sup>, ye stand on the mountain, and we, we stand at<sup>9</sup> the river. The priests blew with the trumpets, and the people took the city. When<sup>10</sup> the people heard the sound of the trumpet, the people raised<sup>11</sup> a great shout<sup>12</sup>. The trumpets were heard from afar. Many tents were pitched. Choose out thirty thousand men of valour, and send them to me. The kings will hasten to<sup>c</sup> collect the army. There remained to them one that had escaped<sup>13</sup> the battle. The kings of the Amorites will gather together. The kings will carry war over<sup>13</sup> your land. Many hid themselves in the caves. And it came to pass<sup>14</sup>, as they journeyed<sup>15</sup> from the east, that<sup>16</sup> they found a plain<sup>17</sup>. And<sup>16</sup> Abram went up out of Egypt. And he said, Behold now, my lords, turn in<sup>18</sup>, I pray you, into your servant's house, and tarry all night<sup>19</sup>, and wash your feet.

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3) Cf. Ex. VII. \*. 4) Use the præterite Kal. Cf. Stuart, § 503, (c), (2); Lee, art. 236, 4 and 5. 5) <sup>אֶל־</sup>. Respecting its connexion with suffixes, see Ex. XLVI. 6) Use the participle. Comp. Ex. XIX. <sup>1</sup>. 7) Now, I pray you, <sup>אֲנִי</sup>, joined by Maq- qeph to the preceding imperative (<sup>אֲנִי</sup>). 8) Ye are, <sup>הֵי אִנְיָהֶם</sup>. 9) <sup>עַל־</sup>. 10) i. e., upon (<sup>ב</sup>) the hearing the people the sound of the trumpets. 11) <sup>הִרְעִיעַ</sup>. 12) Comp. Ex. XL. <sup>18</sup>. 13) <sup>עַל־</sup>. 14) <sup>הִנְיָהִי</sup>. 15) Comp. <sup>10</sup>. To journey, <sup>הִנְיָהִי</sup>; Prop., to draw out (scil., the nails of the tent.) 16) By <sup>ו</sup> convers. 17) <sup>הִנְיָהִי</sup>. 18) Turn in, <sup>סִוְרִי</sup>. 19) And tarry all night, <sup>וְלִיְנִי</sup>.



XLIX. *Verbs* פ.

(Stuart, § 252. Lee, art. 198, 4—19.)

EXAMPLES.\*

They told him, saying, Joseph is yet alive, and he (is) governor<sup>1</sup> over all the land of Egypt. Thy sons and thy daughters shall fall by<sup>2</sup> the sword. The waters increased<sup>3</sup> and raised the ark of Noah. The sword shall take away their<sup>4</sup> life. My speech shall drop upon them. Your threshing-time shall reach unto the vintage, and the vintage shall reach unto sowing time. The cords are not broken. I will curse the land, which shall not bring forth its fruit. Look toward the south. I have no one<sup>5</sup> whom<sup>5</sup> I know. My groanings flow forth<sup>6</sup> like water. Moses and Aaron took those<sup>7</sup> men who were called by name<sup>8</sup>. Whoever slayeth<sup>9</sup> Cain, vengeance shall be taken\* on him seven-fold. Ye are<sup>10</sup> as a brand that hath been plucked<sup>11</sup> out of

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Ex. XLIX. \*) Some examples are here given of the verb  $\text{לָקַח}$  (to take), which partakes of the peculiarity of the verbs פ. Respecting  $\text{לָקַח}$ , see Stuart, § 254, (c), Note, and Lee, art. 205, 4. 1) Use the part. Kal, one ruling. 2)  $\text{בְּ}$ . 3)  $\text{וַיִּבֹּחַ}$ , from  $\text{וָבַח}$ . 4) Say; out of them,  $\text{מֵהֶם}$ . 4) I have no one,  $\text{לֹא יָדָעְתִּי$ ; i. e., no one (is) to me. 5) Part. Hiphil of  $\text{יָדָע}$ . 6) Use the future. 7) Plural of  $\text{אִישׁ}$ , with the article. Comp. Ex. VIII. 8)  $\text{שֵׁם}$  has  $\text{שִׁמְיוֹתָם}$  in the plural. Comp. Stuart, § 322; Lee, art. 141. 9) Part. Kal of  $\text{רָצַח}$ . Whoever,  $\text{כִּלְכֵּל}$ . \*) Vengeance shall be taken on him, i. e., he shall suffer vengeance, shall be punished; see in the Lex., *To Avenge*. 10)  $\text{כִּי־יֵהְיֶה}$ . 11) Use the part.

the fire<sup>12</sup>, saith<sup>13</sup> the Lord. The Lord will not forsake his people for<sup>14</sup> his great name's sake<sup>15</sup>. The ransomed of the Lord shall obtain joy and gladness.

### L. Verbs ע"י.

(Stuart, §§ 256—266. Lee, art. 204.)

#### EXAMPLES.

Great is<sup>1</sup> the kingdom which (belongeth) to the king. The Lord of hosts will watch over Jerusalem. A woman shall compass<sup>2</sup> a man, saith God. I will choose a king, that I may still the mourning of the children of Israel. Pierced through<sup>3</sup> with the sword. You have robbed me<sup>2</sup> of my sword. I am melted like wax, my heart is poured out like water. I watch over this city for my own sake<sup>4</sup>, and for my servant David's sake. Make the watch strong, and make bright the arrows. Arise<sup>5</sup>, O Lord, to<sup>6</sup> visit all people, and be not<sup>7</sup> merciful to the wicked transgressors<sup>8</sup>. God watcheth over the righteous. In the place

12) שִׂרְפָה. 13) נָאָם. This is a part. pass. of נָאָם, *to declare an oracle*; hence, נָאָם *an oracle, response*, used especially of God, whose oracles were delivered by the prophets. When the prophets would signify that the Lord declared any thing, they always used this expression, נָאָם יְהוָה, *Thus saith the Lord*. 14) For the sake of בְּעִבְרִי. 15) Say; his name great.

Ex. L. 1) See, *To be Great*. 2) Poel. 3) Part. Pual. 4) לְמַעַנִי. 5) קוּם. 6) Comp. Ex. XVI. 1. 7) אַל. 8) Part. Kal of בָּגַד.

where<sup>9</sup> dogs licked up the blood of Naboth, shall dogs lick up thy blood. They shall be great and strong, and shall bring down their enemies. Thou, son of man, take thee a tile and pourtray<sup>10</sup> upon it the city Jerusalem. The fountains were stopped, and the waters abated. The faithful hath failed, and the wicked will compass about my soul.

## LI. Verbs פִּא.

(Stuart, §§ 240, 241. Lee, art. 199).

Verbs פִּא are conjugated as verbs Gutt. פִּ (comp. Ex. XXV.) with the exception of אָבָה (to desire), אָבַד (to perish), אָכַל (to eat), אָמַר (to say) and אָפָה (to bake). These five verbs undergo changes mentioned in the grammars, as referred to above.

*Remark.*—Since the two verbs אָהַב and אָפָה require a knowledge of the verb אָהַ, we shall give examples of only the three others.

### EXAMPLES.

He that<sup>1</sup> keepeth the commandments keepeth his soul, but he that despiseth the way of God shall perish. Tell me the dream. He will give you to<sup>2</sup> eat. I will not eat before<sup>3</sup> I have prepared<sup>4</sup> the house. The king cometh<sup>5</sup> and destroyeth every thing that is left<sup>6</sup> of the city.

9) In the place where, בְּמָקוֹם אֵשֶׁר. 10) Use the second person of the perfect.

Ex. LI. 1) Use the participle. 2) לֵ with an infinitive. 3) עַד עָם. 4) I have prepared, מִפְּתִירִי, from מִפְּתִיר, Piel. 5) בָּא. 6) That is left, שְׁרִיד.

Thus<sup>7</sup> shalt thou say unto Joab, The sword devour<sup>8</sup>eth one as well as another. I will say, thou (art) my servant whom I have chosen. The woman eat the bread which (belonged) to me. All this which is said, is true. Thus shall ye say to them, the wicked shall perish, who hear not the word which the Lord hath spoken. He said to his daughters, eat flesh. I will go up<sup>9</sup> and destroy the people. Thou, take thee of all food which is eaten<sup>10</sup>. All fat of ox, or of sheep, or of goat, shall<sup>11</sup> ye not eat.

### Verbs פִּי

(Stuart, §§ 242. Lee, art. 200.)

### LII. First class; or, Verbs quiescent in פִּי.

(Stuart, § 243—274. Lee, art. 200.)

The verbs which occur in the following examples are, יָקַר (to burn), יָלַד (to bear children), יָשַׁב (to dwell), יָקַע (to be dislocated), יָרַד (to go down), יָעַר (to be weary), יָעַץ (to advise), יָשַׁב (to be dry, to dry up), יָנַע (to be faint), יָתַר (to be left).

#### EXAMPLES.

A fire is kindled in<sup>1</sup> my anger, and shall burn unto hell. God caused the sea to go down, and

7) כֹּה־. 8) i. e., as this, so that, כֹּה־וְכֹה־. כֹּ takes a Qamets, as coming immediately before a tone-syllable. 9) אֶעֱלֶה, future of עָלָה. 10) Fut. Niphal. 11) Future.

Ex. LII. 1) כֹּ.



the dry land appeared<sup>2</sup>. With whom<sup>3</sup> took he counsel, that he should instruct him<sup>4</sup>? Cursed<sup>5</sup> be the day on which<sup>6</sup> I was born. My days have declined<sup>7</sup> as a shadow, and I, as grass am I dried up. Take all the heads (of the people) and hang them up before the Lord against<sup>8</sup> the sun. Abraham was eighty-six years old<sup>9</sup>, when<sup>10</sup> Hagar bare Ishmael to him. My enemies take counsel together and persecute my soul. All the deeps of the river<sup>11</sup> shall dry up, and Assyria and Egypt shall be brought down. The Lord fainteth not, neither is weary. The youths shall faint and be weary. Abraham was a hundred years old<sup>12</sup> when<sup>13</sup> Isaac was born to him. Joseph was carried down into Egypt<sup>14</sup>. The Lord caused the sea to dry up at your departure<sup>15</sup> from Egypt.

LIII. *Second class ; or, Verbs properly פִּי.*

(Stuart, §§ 248—250. Lee, art. 200).

Verbs of this class are, יָטַב (to be good), יָנַק (to

- 2) And — appeared, וַיֵּרָא, fut. Niph. of רָאָה. 3) אִתּוֹ, 4) That he should instruct him, וַיְנַחֵם, fut. Piel of נָחַם. 5) Part. Paul. Comp. Ex. XIX. 14. 6) On which, בּוֹ; the verb must be placed between these two words. 7) Have declined, נִכְחַל, Part. pass. of נָחַל. 8) נֶגְדוֹ. 9) Eighty six years old, בְּיָמָיו שְׁשִׁים וָשֵׁשׁ שָׁנָה. 10) i. e. at (כִּי) the bearing (infin. constr.) of Hagar; the two words are to be joined by Maqqeph. 11) יָאֵר, an Egyptian word, Jaro, Jero, used especially of the Nile. 12) A hundred years old, בְּיָמָיו שְׁמֹנֶה עָשָׂר שָׁנָה. The singular שָׁנָה (a year) is collective. 13) Comp. above, 10. At Isaac's being born to him. 14) Down to Egypt, מִצְרַיִם; the מִצְרַיִם denotes direction towards a place, like the Greek *ὁμόως*, homewards. 15) Your departure, מִצְרַיִם.

suck), יָקַץ (to awaken), יָצַר (to form), יָלַל (to howl), יָשָׁר (to be straight, right), יָשָׁן (to sleep).

*Remark.*—Since these verbs differ from the usual mode of inflection only in the future Kal and in the Hiphil, these parts only are given in the examples.

#### EXAMPLES.

We will sleep and dream in the night. In<sup>1</sup> the morning shalt thou awake and tell thy dream. Sarah gave suck to children which she bare unto Abraham. It will be good for us that God will come down to the earth<sup>2</sup>. If ye forsake the Lord, and serve a strange god<sup>3</sup>, he will consume<sup>4</sup> you according as<sup>5</sup> he hath done you good. The men<sup>6</sup> shall lament, and all the inhabitants<sup>7</sup> of the land shall howl. Noah will awake from wine and know what<sup>8</sup> Ham has done. The potter<sup>9</sup> formeth the vessel. My people shall be taken<sup>10</sup>, and their rulers<sup>11</sup> shall howl. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. Ye will not form man out of the earth as the Lord hath done this<sup>12</sup>.

Ex. LIII. 1) יָ. 2) To the earth, אֶרֶץ: respecting the הָ, see Ex. LII. 14. 3) A strange God, אֱלֹהֵי נֹכַח, a God of the stranger. 4) He will consume, וְכָלָה. 5) According as, אֶת־כִּי, after that which. 6) אֲדָם, used collectively for the plural. 7) Part. Kal of יָשָׁב, to dwell, inhabit. 8) אֶת־חָם. 9) Part. Kal of יָצַר. 10) Pual. 11) Part. Kal of כָּוַשׁ, to rule. 12) As — this, כִּי־כֵן.

LIV. *Third class ; or, imperfecta* פִּי.

(Stuart, § 251. Lee, art. 200).

The verbs most in use are, יָצַק (to pour out ; in the Hiphil, to place), יָצַת (to lay waste with fire), יָצַנ (used only in the Hiphil, to make to stand, to place), יָצַר (to form), יָצַב (to place, erect), יָשַׁר (to be straight, even, level ; it has once, 1 Sam. vi. 12, יִשָּׁר in the future).

EXAMPLES.

And lo, Zadok, and with<sup>1</sup> him those that bare<sup>2</sup> the ark of the covenant of God, and they set down the ark of God. Ye have placed the money in your tent. Take meal, and place it for the people to<sup>3</sup> eat. I will pour out my spirit upon thy seed, and my blessing on thy children. Wherefore perisheth the land ? it is burned up like a wilderness that no man passeth through<sup>4</sup>. I will kindle<sup>5</sup> a fire in<sup>6</sup> the gates of Jerusalem, in order to destroy the people. The walls of Babylon and her gates, her high gates, shall be laid waste with<sup>6</sup> fire. If I bring not Joseph unto thee and set<sup>7</sup> him before thee<sup>8</sup>, then let me bear the blame before thee<sup>9</sup> for ever<sup>10</sup>. The maker of molten images worketh the iron, and will form a god<sup>11</sup>, and pray to<sup>12</sup> it. Jo-

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Ex. LIV. 1) אִתּוֹ ; see Ex. XLV. 2) נוֹשְׂאִים, followed by an accusative. 3) לוֹ, with the infinitive of אָכַל. 4) Where no one passeth through, עִמָּד, מִבְּלֵי עִמָּד, i. e., without one passing through. עִמָּד part. of עָמַד. 5) Hiph. of יָצַת. 6) בָּ. 7) יָצַב, Hiphil. 8) Before thee, לְפָנַי. 9) i. e., I have sinned to thee, חָטָאתִי לָךְ. 10) i. e., All the days. With the article. 11) אֱלֹהִים, the shorter and singular form of אֱלֹהִים. 12) לוֹ ; see Ex. XLVI.

seph told his brethren, we were binding sheaves<sup>13</sup>, and behold, my sheaf stood up<sup>14</sup>, and your sheaves did obeisance<sup>15</sup> to my sheaf.

### LV. Verbs ״ו״.

(Stuart, §§ 267—271. Lee, art. 201).

#### EXAMPLES.

King Ahasuerus ordered to bring<sup>1</sup> Vashti the queen, and she did not come. The power will depart from us. Samson knew not that the Lord had departed from<sup>2</sup> him. Thou hast done well that thou hast built<sup>3</sup> the house. The heathen increase<sup>4</sup> and multiply. She concealed<sup>5</sup> him, that<sup>6</sup> he might not be killed<sup>7</sup>. And the serpent said to the woman, ye shall not surely die<sup>8</sup>. Their horsemen shall spread themselves, their horsemen shall come from far; they shall fly as the eagle that hasteth to eat<sup>9</sup>. They shall eat up thy vines and thy fig trees, and shall impoverish thy fenced cities<sup>10</sup> with the sword. The pillars of heaven shake. The sceptre shall not depart from Judah till Shiloh come. Blessed be<sup>11</sup> God, who doth not

13) i. e., we (were) binding; אָבַד, to bind, part. in Piel.  
14) עָמַד, Niphil. 15) And they did obeisance, וַתִּשְׁתַּחֲוֶינָהּ, Hithpael of שָׁחָה; ה before a ש, or ס, or ז, in the Hithpael, being transposed; See, Stuart, § 110; Lee, art. 83.

Ex. LV. 1) Hiphil. Comp. Ex. XXII. 2) אָבַד. On אָבַד with suffixes, see Ex. XLVI. 3) Thou hast built, בָּנִיתָ, from בָּנָה. 4) רָבִי, from רָבָה. 5) Hiphil. 6) To be joined to the verb. 7) Hophal of מָוֶה. 8) i. e., non moriendo (infinit. absol.; comp. Ex. XVI.) moriemini. 9) Infinit. of אָכַל. 10) i. e., The cities of thy strong holds (מְצָדֶיךָ, a strong hold). 11) Blessed be, בֵּרַךְ, part. pass. of בָּרַךְ.



turn away my prayer. Let us<sup>12</sup> build for us a city, lest<sup>13</sup> we be scattered abroad over<sup>14</sup> the face of the whole earth. I have killed the Lord's anointed. Thou shalt not move<sup>15</sup> my soul to<sup>16</sup> kill a man.

# LVI. Verbs ע.

(Stuart, §§ 272—274. Lee, art. 201.)

Of this kind are בִּין (to understand), גִּיל (to exult), לִין (to pass the night), רִיב (to contend, plead), רִיח (to contend), שִׁים (to put, set, place), שִׁית (to set, put): and others.

## EXAMPLES.

Thou, my daughter, pray<sup>1</sup> tell me, is<sup>2</sup> thy father's house a place for us to pass the night? Plead with<sup>3</sup> your mother, plead: for she (is) not my wife, nor (am) I her husband. Joseph washed his face and went out<sup>4</sup> and said, set on bread. I will make<sup>5</sup> your cities a wilderness, and bring your sanctuaries to desolation, and will not smell<sup>6</sup> your sweet odours<sup>7</sup>. I will arise, saith the Lord, I will

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12) Let us build for us, בִּנְנוּהָ לָנוּ, 1st pers. plur. fut. Kal of בָּנָה. 13) Lest, לֹא־יִפְּצֵנוּ. 14) על־פָּנָיו, over the face of. 15) Thou shalt not move, אֶל־תִּשְׁעֵם, from תִּשְׁעָה, to raise. 16) אֶל־, with an infinitive.

Ex. LVI. 1) אָמְנִי, after the imperative, with Maqqeph (אָמְנִי). 2) הֲיִשָּׁה, Respecting this ה interrogative, see Ex. XLII. 3. 3) בָּ. 4) And went out, וַיֵּצֵא. 5) To be rendered by בָּנֶה. Respecting this verb, see Stuart, § 254 (c) note; Lee, art. 205. 4. 6) Hiphil. 7) i. e., the odour, your pleasant.

set him in safety. Ye children of Zion, be glad and rejoice in the Lord your God, for he hath given you a teacher of righteousness. Plead my cause and deliver me: quicken me, according to<sup>8</sup> thy word. Set thee up<sup>9</sup> waymarks, make thee high heaps. He will understand the way of knowledge, for the Lord hath instructed him. Gird on each one<sup>10</sup> his sword about his loins, go frequently from gate to gate in the camp. He that<sup>11</sup> turneth away his ear from hearing the law, shall perish; wherefore direct thine heart to<sup>8</sup> the law.

### LVII. *Verbs* לָלַךְ.

(Stuart, §§ 276—279. Lee, art. 203.)

#### EXAMPLES.

The earth is full of<sup>1</sup> the knowledge of the Lord<sup>2</sup>. Thou, Lord, shalt send forth thy breath; so shall the heavens be created. This people is<sup>3</sup> robbed\* and spoiled<sup>4</sup>; they are for a prey<sup>5</sup>, and are hid in prison houses. Jeroboam made Israel to sin. Blessed be the Lord; for his goodness to me is wonderful. He shall cleanse the house with blood

8) לָ. 9) Niphal, as the reflexive conjugation. Ex. XX. 10) וְיָשָׁא. 11) Use the participle; one turning away his ear from hearing (infinitive) the law.

Ex. LVII. 1) By the accusative, because מְלֵא (to be full) governs this case. 2) Of the Lord, אֱלֹהֵינוּ. 3) הוּא. \*) Part. pass. 4) שָׁבַר, part. pass. of שָׁבַר. 5) For a prey, לָבֶז; because לָ, coming before a tone-syllable, takes Qamets instead of Sheva. Stuart, § 152 (b) (2); Lee, art. 174, 4. Comp. Ex. LI. 8.

and with water. I said, do not<sup>6</sup> sin against the child, and ye did not hear. I will hide the man in the cave, and he shall not be found. And God said, let the earth bring forth grass. Cut down the tree which is<sup>7</sup> in the forest. I was envious at the foolish, that they have<sup>8</sup> peace. Abimelech slew seventy men<sup>9</sup> on one single<sup>10</sup> stone: but Jotham was left<sup>11</sup>, for he hid himself. Who in the clouds is equal to the Lord? Thou, Lord, hast created north and south.

LVIII. *Verbs* לָלֵךְ.

(Stuart, §§ 280—292. Lee, art. 202, 7—13.)

EXAMPLES.

Make thee an ark, and pitch it with pitch. What God shall command, that shalt thou do. Two<sup>1</sup> of every living thing shalt thou bring into<sup>2</sup> the ark, to keep them alive<sup>3</sup> with thee; a male and female shall they be. As<sup>4</sup> they have done, so do ye. The queen came with the royal<sup>5</sup> crown, that<sup>6</sup> the people and princes might see her beauty. The waters increased greatly over the earth, and all the hills

6) לֹא, to be placed before the verb. 7) i. e., which finds itself. 8) They have, i. e., to them (is), לָהֶם. Comp. Ex. XLV. 9) אִישׁ, collectively. 10) אֶחָד, after the substantive. 11) But — was left, נִשְׁאַר, from יָרַח, to be left; a verb פָּ. Comp. Ex. LII.

Ex. LVIII. 1) שְׁנַיִם. 2) לָלֵךְ. 3) אִישׁ. Comp. Ex. XLV. 4) כְּאֵשֶׁר. 5) The adjective is to be put after its substantive. 6) לָ, followed by the infin. Niphal.

were covered which (were) under heaven. The Lord appeared to me from afar. I am as a shepherd<sup>7</sup> that keepeth the earth. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Cow and bear shall feed together<sup>8</sup>, lion and ox shall lie down together. Great are the things<sup>9</sup> which my eyes have seen. Thou, Lord, art the highest over the whole earth; thou art exalted above all gods. Ye shall not build houses, that<sup>10</sup> another may inhabit them.

### LIX. *Verbs with Suffix Pronouns.*

(Stuart, §§ 303—313. Lee, artt. 206—210.)

Passing over the rules respecting the change of tone, we will here merely notice that

1. Verbal forms ending in *vowels*, take suffixes *without* union-vowels.

2. Verbal forms ending in *consonants*, take suffixes *with* union-vowels; the forms of the perfect having as the union vowel (־) or (־), and those of the future and imperative (־) (־).

### EXAMPLES.

Thy name is\* Abraham, for a<sup>1</sup> father of many people have I made<sup>2</sup> thee. Abraham, take thy son, and bring him as a burnt offering to<sup>3</sup> mount Moriah. I will bless thee, and will multiply thy

7) Particip. Kal of רָעָה, to pasture. 8) יִהְיוּ. 9) Great are the things, הַגְּדֹלוֹת הָאֵלֶּה. 10) י.

Ex. LIX. \*) יְהִי. 1) By the simple accusative. 2) בָּרַךְ. 3) בְּ.



seed as the sand which is on the sea shore<sup>4</sup>. I have surely seen the affliction of the people in Egypt. I am come down to deliver them from the land of Egypt, and to bring them up out of that land into a good land and a large. I will send thee to Pharaoh, that thou mayest bring my people, the children of Israel, out of Egypt. I have sent him to my father, and he hath sent me to his father. The God of your fathers hath sent me unto you. Behold, Aaron cometh forth to meet<sup>5</sup> thee, and seeth thee, and is glad in his heart. Now go, and I show thee what thou shalt say. Thou shalt not make unto thee any graven image, and serve it. God blessed the sabbath day, and hallowed it. In vain do ye sow your seed, and your enemies eat it. This people will forsake me. The Lord chose Saul to be king, but the sons of Belial<sup>6</sup> said, How shall this man save us? and they despised him, and brought him no presents. The Lord will anoint thee to be king over Israel. Job said, Let the day perish<sup>7</sup> wherein<sup>8</sup> I was born, let it be dark; let darkness and the shadow of death stain it; (as for) that night, let darkness<sup>9</sup> seize upon it. Ye shall not suffer<sup>10</sup> them to come into your cities; for the Lord your God hath given them into your hand.

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4) On the shore of—, עַל-שְׁפָתַי. 5) Cometh forth to meet thee, לֵבִיא לְקָרְאֲתִי. 6) בני-בְּלִיַּעַל. 7) Use the future. 8) Wherein I was born, אֲשֶׁר אֲנִי-בָּרָא. 9) אֲחֵל. 10) קָבַל, followed by an accusative.

LX. *The Apocopate Future with ך conversive.*

(Stuart, §§ 206 and 208. Lee, art. 119, 3, 4, 7.)

The ך conversive (with Lee, illative), consisting of a ך with a Pattahh under it and a daghesh in the next letter, serves to form the future into a tempus historicum. For this purpose, whenever an apocopate future exists, it is always employed.

The apocopate future occurs in the regular conjugation in Hiphil; in verbs ץץ, in Kal and Hiphil; as also in verbs ףפ, ץץ, and ץץ; and with verbs ףפ, in all conjugations except Pual and Hophal.

EXAMPLES.

And<sup>1</sup> the Lord said to Satan, whence<sup>2</sup> comest<sup>3</sup> thou? And Satan answered, from going to and fro in the earth. And there came a messenger to Job, and said, Behold, a great<sup>4</sup> wind came and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped<sup>5</sup> alone to tell thee. And Job arose and rent his mantle, and shaved his head, and fell down upon the ground<sup>6</sup> and worshipped<sup>7</sup>, and said, The Lord gave, and the Lord hath taken

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Ex. LX. 1) ך conversive. This shows that the proposition to which it is prefixed is a continuation of what went before; for, with the exception of the use of ך׃ (and it came to pass), no subject can begin with a ך conversive. 2) ך׃. 3) Future. 4) After the substantive. 5) Future Niphal of ך׃ with ך paragogic; Stuart, § 205; Lee, art. 175, 5 and 6. 6) See Ex. LIII. 2. 7) ך׃, Hithpael; see Ex. LIV. 15.

away; blessed<sup>8</sup> be<sup>9</sup> the name of the Lord. The friends of Job heard all this evil that<sup>10</sup> was come upon him, and they made an appointment together<sup>11</sup> to come and comfort him. And they lifted up their eyes afar off and knew<sup>12</sup> him not; and they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads. And they sat with<sup>13</sup> him upon<sup>14</sup> the ground, seven days and seven nights. And Joshua died, the son of Nun, the servant of the Lord, (being) an hundred and ten years old<sup>15</sup>. And they buried him in the border of his inheritance in Timnath-Serah, on<sup>16</sup> Mount Ephraim. And Samson went down to Timnath<sup>17</sup>, and saw a woman in Timnath of<sup>18</sup> the daughters of the Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get<sup>19</sup> her for me to wife.

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8) Part. Paul of פָּרַד. 9) יָיָהּ; Stuart, § 283 (3) (י) *k* and note 5; Lee, art. 205, 12. 10) By the participle with the article, הַבָּאֵה (fem.), from בָּאָה, to come. 11) יִתְחַבְּרִי. 12) יָדָעַר, Hiphil; him, a suffix, according to the preceding exercise. 13) שָׁמַר. Comp. Ex. XLV. 14) שָׁ. 15) Old, יָדָעַר; the number of the year comes first after Maqqeph. Comp. Ex. LII. <sup>9</sup> and <sup>12</sup>. 16) שָׁ. 17) To Timnath, הַתִּמְנַתְּ, with ת locale. Comp. Ex. LIII. <sup>2</sup>. 18) הָיָה. 19) תִּקַּחְהָ, prop., take her for me. Respecting תִּקַּחְהָ, see Stuart, § 254 (c) note; Lee, art. 198, 12.

## PART II.

### I. *The connection of the Article and the Prepositions ב, כ, ל, מ, and the Conjunction ו, with a Noun; and the use of the line Maggeph.*

(Stuart and Lee, as referred to in Part I. Exx. I—VI.)

#### EXAMPLES.

JOB was<sup>1</sup> in the land of Uz, and the man was perfect and upright. In the day and in the night. The son and the father write<sup>2</sup>. The sun sets<sup>3</sup> and the moon rises. Every day is<sup>1</sup> as this<sup>4</sup> day. The brother and the sister pass by<sup>5</sup>. The wise man hears the word<sup>6</sup> which<sup>7</sup> the law speaks<sup>8</sup>. I love<sup>9</sup> the strength<sup>6</sup> which<sup>10</sup> (is) in the man. The smoke ascends. The ashes lie upon the earth. The tree yieldeth fruit, but<sup>11</sup> the flower is broken<sup>12</sup> by the wind. The arrow pierces through the strong men. The people passeth over the<sup>6</sup> Jordan, which is in the land of Canaan. I saw<sup>13</sup> the city from afar. The grass covered the<sup>6</sup> field. Wisdom came down<sup>14</sup> from heaven. The servant pastureth the

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Ex. I. 1) הָיָה. 2) כָּתְבֵי, for כְּתָבִי, on account of the pause; see Ex. IV. <sup>22</sup>. 3) בֹּא. 4) Simply by the article. 5) עָבְרוּ. 6) In this exercise, the accusative is to be denoted simply by the article. 7) אֲשֶׁר. 8) אֲמַרָה, fem., on account of תֹּרָה, a law. 9) אֲהַבְתִּי. 10) לִי. 11) וְ. 12) נִשְׁבַּר. 13) רָאִיתִי. 14) נִרְדָּה, femin., on account of חֲכָמָה (wisdom).



flocks. The leaf fell into the river. The bird leaves the<sup>6</sup> net. The beast in the field, the fish in the sea, the bird under heaven, rejoice as the man in a palace. Lot settled at Sodom.

II. *The regular Noun (masculine and feminine) with and without suffixes, in the nominative, construct state, dative, accusative, and ablative, which three last cases are expressed by Prepositions, viz. את, את־ for the accusative, ל, לְ for the dative, מן for the ablative.*

(Comp. Part I. Exx. XI—XIV, and XXVIII.)

### EXAMPLES.

The fear of the Lord. The law of Moses. The righteous man loves the wisdom of God. Thou art near, O Lord, and all thy commandments (are) truth. Terah begat Abram, Nahor, and Haran; and Haran begat<sup>1</sup> Lot. Joshua took all<sup>2</sup> the land, the hills and all the valley, and all the land of Goshen. And he cut off<sup>3</sup> the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah. I am the Lord your God. The Lord thy God will be<sup>4</sup> with thee<sup>5</sup>. Your city (belongeth) to the king. I have

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Ex. II. 1) הוֹלִיד. 2) How כל is to be joined to a noun with the article, and on the situation of את־; see Ex. XIII. <sup>8</sup>. 3) And he cut off, וַיַּכֶּה. 4) Will be, יִהְיֶה. 5) With thee, עִמָּךְ; in pause, עִמֶּךָ.

heard<sup>6</sup> your voice. I have received<sup>7</sup> the book from the father. The book was written<sup>8</sup> by Moses. The psalms of David and the song of songs of Solomon. The Hebrews built<sup>9</sup> the house of God to the Lord. The strong men fight<sup>10</sup> in war. Lot took his substance and settled at Sodom. Thou hast heard<sup>11</sup> my voice. The Lord stopped up the windows of heaven. Who<sup>12</sup> knoweth the borders of the land. The father planteth trees and setlings. Joseph interpreted dreams. The father sold the horses of the king. The victory (is) the Lord's. I sing<sup>13</sup> the wisdom of Solomon. Fools despise<sup>14</sup> the law of God. The people return<sup>15</sup> from the war, and draw nigh to<sup>16</sup> their city. Sarah bare<sup>17</sup> Abraham a son, and Abraham called<sup>18</sup> the name of his son<sup>19</sup> Isaac. I have given<sup>20</sup> money to the woman, and wine to the man. I have heard thy voice. From God proceedeth<sup>21</sup> that which is good, and from Satan that which is bad. God loveth the righteous and the perfect, but hateth the wicked. My ways are not as your ways. The sword of<sup>22</sup> the Lord is filled with blood<sup>23</sup>. His anger is not turned away<sup>24</sup>, but his hand is stretched out<sup>25</sup> still. And the people served the Lord all the days of Joshua.

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6) שָׁמַעְתִּי. 7) I have received, לָקַחְתִּי. 8) Was written, נִכְתָּב. 9) בָּנִי, from בָּנָה. 10) נִלְחָמוּ, Niphal of לָחַם. 11) Thou hast heard, שָׁמַעְתָּ. 12) מִי. 13) שָׁרַדְתִּי. 14) בָּזָה, from בָּזָה. 15) שָׁבִי. 16) הִקְרִיבוּ. 17) יָלְדָה. 18) And — called, וַיִּקְרָא. 19) His son, בְּנוֹ. 20) I have given, נָתַתִּי. 21) יָצָא. 22) Of, לְ. 23) The accusative, without אֶת and without the article. Comp. Part I. Ex. LVII. 1. 24) Is not turned away, לֹא-נִשָּׁב. 25) Part. Pual of נָטָה.

### III. On the Pronouns—Personal, Demonstrative, Relative, and Interrogative.

(Comp. Part I. Exx. VII—X.)

This exercise takes in the ה interrogative. This ה (with Hhateph Pattahh) gives the sentence an interrogative form. Before Sheva (mobile), as also before a guttural, Hhateph Pattahh becomes a full Pattahh; and before a guttural with Qamets it becomes Seghol (הֵהָחֵם).

The following words are compound interrogatives: בַּמָּה (whereby? by what?), כַּמָּה (how much?), לָמָּה (why? wherefore?), עַד-כַּמָּה (how long?), עַל-מָה (wherefore?), אֵיפֹה, אֵיחָה (where?), אֵיךְ (how?), and some others.

#### EXAMPLES.

Who hath planted this tree? Thou. What (is) this? This man rejoiceth. I saw<sup>1</sup> a woman who wrote<sup>2</sup>. Who calls? He who speaks. We and ye, I and thou. This month. I know not<sup>3</sup> who hath done this. Thou, thou hast not told me it\*, and I, I have not heard it<sup>4</sup>. Ye idols, know not<sup>5</sup> this thing. This land is full<sup>6</sup> of gold and silver. Ye women<sup>7</sup>, who dwell<sup>8</sup> in this house. These

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Ex. III. 1) רִאִינִי. 2) Fem. כָּתְבָהּ, from כָּתַב. 3) I do not know לֹא יָדַעְתִּי. \*) Thou hast not told me, לֹא אָמַרְתָּ לִּי. 4) I have not heard, לֹא שָׁמַעְתִּי. 5) Ye know not, לֹא יָדַעְתֶּם. 6) Is full, מְלֵאָה, fem. of מָלֵא, to be full. 7) נָשִׁים, plur. of אִשָּׁה. 8) יֹשְׁבֹתָיו.

(are) the shepherds that fed<sup>9</sup> the flocks. Who (is) this man? Who (is) this woman? What shall I do unto thee, my son? The battle from which he fled. Where is the king? In<sup>10</sup> the garden? or in the house? He doth not<sup>11</sup> love the father. Thou? I? What did he answer? What said he? This (is) the maidservant who gave<sup>12</sup> me<sup>13</sup> the book. This is the book which he wrote. Am I not<sup>11</sup> thy daughter? Wherefore hast thou slain<sup>14</sup> the king? Have I not<sup>11</sup> sent<sup>15</sup> to thee<sup>16</sup>? Why hast thou not<sup>11</sup> come<sup>17</sup> to me<sup>18</sup>? How shall I curse<sup>19</sup> (whom) God hath not cursed<sup>20</sup>? or how shall I defy<sup>21</sup> (whom) the Lord hath not<sup>11</sup> defied? How long, Lord, wilt thou be angry<sup>22</sup>? By what (means) hast thou done<sup>23</sup> this? (Is there) peace? Where (is) he? How hast thou said<sup>24</sup>? How shall I come<sup>25</sup> into<sup>26</sup> the house? (Am) I not<sup>11</sup> the Lord? And he said, Wherefore (is) this (that) thou dost ask after<sup>27</sup> my name? Wherefore have ye brought us up out of Egypt to<sup>28</sup> die in the wilderness? I and the lad will go yonder<sup>29</sup>.

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9) רָעוּ, from רָעָה. 10) The ה interrogative is placed before the preposition. 11) The negative (לֹא) is always placed before the verb. Therefore also in negative interrogative sentences ה interrog. precedes לֹא. 12) נָתַתְּ, fem. of נָתַן. 13) To me, לִי. 14) Thou hast slain, הִכִּיתָ, Hiphil of נָכַח (not used in Kal). 15) I have sent, שָׁלַחְתִּי, from שָׁלַח. 16) To thee, אֵלַי. 17) Thou hast come, הֵלַכְתָּ. 18) To me, אֵלַי; in pause, אֵלַי. 19) I shall curse, אֶקְלֹךְ, from קָלַךְ. 20) Hath not cursed, לֹא קָלַךְ. 21) I shall defy, אֶשְׁמָע, from שָׁמַע. 22) Thou wilt be angry, הֵאָפַק, from אָפַק. 23) Thou hast done, עָשִׂיתָ. 24) Thou hast said, אָמַרְתָּ. 25) I will come, אָבוֹא. 26) Not to be translated; but בֵּית takes the article. 27) To ask after, שָׁאַל לְ. 28) לְ. 29) עַד-כֵּן.



#### IV. *Adjectives with Substantives.*

(Stuart, § 443.)

An adjective used to qualify a substantive is placed after it, and agrees with it in gender and number. If the substantive has the article, the adjective takes it also. Thus also with the demonstrative pronoun **זֶה**, (this). The adjective when used as a predicate is placed before the substantive.

#### EXAMPLES.

The Lord (is) a great God<sup>1</sup>. God is a great king above<sup>2</sup> all Gods. A worthless man and a wicked man sinneth against God. The men had<sup>3</sup> a great fear. Much riches (is) with the merchant<sup>4</sup>. He hath<sup>5</sup> little silver, but much gold and fatted cattle. A bear robbed<sup>6</sup> of her whelps will meet a man. A wise man loveth righteousness, but an unjust man loveth oppression. From the wilderness to the great river Euphrates and to the great sea shall<sup>7</sup> your coast be. The people raised<sup>8</sup> a great shout. Gibeon (is) a large city. Thou (art) a righteous Lord, king of Jerusalem. Blessed<sup>9</sup> be

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Ex. IV. 1) **גָּדוֹל**. 2) **עַל**. 3) **יָרָאוּ**. 4) **כְּתָרִים**, plural of **כֶּתֶר**. 5) He hath, i. e., there is to him, **נָשָׂא לוֹ**. 6) Robbed of her whelps, **נִשְׁבֹּחַ**. 7) **יָתֵדָה**. 8) **הִרְיֶעַ**. 9) **בְּרִיךְ**, Part. pass. of **בָּרַךְ**.

the most high<sup>10</sup> God<sup>1</sup>. I will see<sup>11</sup> this great sight<sup>10</sup>. Canaan (is) a good and large land. The man<sup>12</sup> hath a dumb mouth, a deaf ear, and a blind eye. Joseph foretold<sup>13</sup> a great famine. I, the Lord thy God, am a jealous God<sup>1</sup>.

*Remark.*—In the want of adjectives the Hebrews use substantives expressing quality or material: and this they frequently do, even where adjectives exist. It is thus that the construction of כָּל־, כָּל־, must be explained. (Comp. Part I. Ex. XIII. <sup>8</sup>.)

(Stuart, § 144. Lee, art. 225.)

#### EXAMPLES.

Brazen and iron vessels<sup>1</sup> they brought<sup>2</sup> into the the house of the Lord. God said to Abraham; a father of many nations<sup>3</sup> have I made thee<sup>4</sup>, and I have established<sup>5</sup> my covenant between me and thee<sup>6</sup> for an everlasting covenant<sup>7</sup>, and I have given<sup>8</sup> thee the land of Canaan for an everlasting possession. And the holy garments<sup>9</sup> of Aaron shall be<sup>10</sup> his sons' after him<sup>11</sup>, to be anointed<sup>12</sup>

10) Substantive and adjective to receive the article. 11) I will see, אֶרְאֶה. 12) Say; to the man (is). 13) נִבְּאָה.

1) i. e., vessels of (כְּלֵי, construct form of כְּלִים) brass and iron. 2) בָּרַכְנִי. 3) i. e., a father of a great number of (אֲבוֹתַי, construct form of אֲבוֹת) nations. 4) I have made, בָּרַכְתִּי. 5) I have established, בָּרַכְתִּי. 6) between me and thee, בֵּינִי. 7) i. e., a covenant of eternity. 8) I have given thee, בָּרַכְתִּי. 9) Garments of (בְּגָדֵי) holiness. 10) Shall be, יִהְיֶה. 11) His sons' after him, לְבָנָיו אַחֲרָיו. 12) To be anointed, לְמִשְׁחָה.

therein<sup>13</sup>. The man shall not worship<sup>14</sup> silver and gold idols<sup>15</sup>.

## NOUNS WHICH SUFFER A CHANGE OF VOWELS.

### A. *Masculines.*

#### V. *On declensions II—V, according to Stuart.*

(Comp. Part I. Exx. XXIX—XXXII.)

#### EXAMPLES.

The fear of the Lord (is the) instruction of wisdom. I have inherited<sup>1</sup> thy testimonies<sup>2</sup> for ever; for a joy of my heart<sup>3</sup> are they<sup>4</sup>. The Lord your God hath given the city into your hands. The glory of the Lord (remaineth) for ever. The law of the wise is a fountain of life<sup>5</sup>. From the going down of the sun unto his rising shall<sup>6</sup> the borders be. The ready armed men of the host passed over<sup>7</sup> the Jordan. The elders of Israel stood<sup>8</sup> before the people. A lamp unto my foot<sup>9</sup> are thy words, and a light unto my path. An abomination to the Lord are lying lips. The river Euphrates

13) Therein, בָּהֶם. 14) Shall not worship, אֵלֵי יִשְׁתַּחֲוֶה. 15) i. e., idols of silver and gold.

Ex. V. 1) I have inherited, נָחַלְתִּי. 2) Plur. of עֵדוּת. 3) My heart, לִבִּי, from לֵב. 4) They are, הֵמָּה. 5) חַיִּים. 6) Shall be, יִהְיֶה. 7) עָבְרוּ. 8) עָמְדוּ. 9) To my foot, לְרַגְלִי.

(is) a large river. There appeared<sup>10</sup> an angel of the Lord to<sup>11</sup> Moses in the flame of fire out of the midst<sup>12</sup> of the bush. Princes and servants<sup>13</sup> served<sup>14</sup> the king. And God spake<sup>15</sup> these words; I am the Lord thy God, who hath brought thee<sup>16</sup> out of the land of Egypt. Hear<sup>17</sup> the voice of the words of the Lord. I have heard<sup>18</sup> thy words. And the army rose<sup>19</sup> from its place. And Abram took<sup>20</sup> his servants born in his house<sup>21</sup> and pursued<sup>22</sup> the army. I have given<sup>23</sup> you<sup>24</sup> the land, and ye shall reap<sup>25</sup> the harvests thereof, and bring<sup>26</sup> the first<sup>27</sup> sheaf<sup>28</sup> of your harvest to the priest, and he shall offer<sup>29</sup> the sheaf for you. I will multiply<sup>30</sup> thy seed<sup>31</sup> as the stars of heaven. Abimelech and Phicol, the chief captain of his host, said<sup>32</sup> to Abraham; God is with thee<sup>33</sup> in all that thou doest<sup>34</sup>. Thou shalt rise up before the hoary head<sup>35</sup>, and honour the face of<sup>36</sup> the old man, and fear thy God; I (am) the Lord. He was old and heavy. And it came to pass<sup>37</sup> after<sup>38</sup> these<sup>39</sup> things.

10) נִרְאָה, from רָאָה. 11) אֵלַי. 12) From the midst of, מִתּוֹךְ. 13) עֲבָדִים from עָבַד. 14) עֲבָדַי. 15) And he spake, וַיֹּדַבֵּר. 16) I have brought thee, הוֹצֵאתִיךָ. 17) Hear, שָׁמַע לְ. 18) I have heard, שָׁמַעְתִּי. 19) וַיָּקָם. 20) And he took, וַיִּקַּח. 21) His house, בֵּיתוֹ. 22) And pursued, וַיִּרְדֹּף. 23) I have given, נָתַתִּי. 24) לָכֶם. 25) And ye shall reap, וְקָצַרְתֶּם. 26) And ye shall bring, וְהֵבֵאתֶם. 27) רִאשִׁית, to be placed after the substantive, as any other adjective. 28) עֶמֶר. 29) And he shall offer, וַיִּהְיֶה. 30) I will multiply, וַאֲרַבָּה. 31) Thy seed, זֶרְעִי, from זָרַע. 32) אֶמְרִי; to (any one), לְ or אֵלַי. 33) With thee, עִמָּךְ. 34) Thou doest, תַּעֲשֶׂה. 35) The hoary head, שֵׁיבָה. 36) The face of, פָּנַי. 37) And it came to pass, וַיְהִי. 38) After, אַחֲרַי. 39) Put the pronoun after the noun.



VI. *Segholate Nouns.*

(Comp. Part I. Exx. XXXIII—XXXV.)

EXAMPLES.

Lord thy memorial is from generation to generation <sup>1</sup>. I have seen <sup>2</sup> your king, and his servants, and his country. They set up <sup>3</sup> a heap <sup>4</sup> of stones. They took <sup>5</sup> their food and their substance. His ears have heard <sup>6</sup> your voice. Abraham took his two servants and Isaac with him <sup>7</sup> to mount Moriah. Put off <sup>8</sup> thy shoes from off <sup>9</sup> thy feet. Eschol and Aner were <sup>10</sup> parties of a covenant with Abraham. Thou shalt not see <sup>11</sup> the father again until the day of his death. Abraham lifted up his eyes and saw <sup>12</sup> the ram which God had sent. Ye have offered <sup>13</sup> many <sup>14</sup> rams to the Lord. So did he to that city and to her king. Joshua said; put <sup>15</sup> your feet on the necks of these things, and they put <sup>16</sup> their feet on their necks. Why doth not your ear hear the words of God? What (meaneth) this bleating of the sheep in mine ears? Ye shall eat <sup>17</sup> your bread to the full, and dwell <sup>18</sup> in your land safely. The

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Ex. VI. 1) From generation to generation, לְדֹר וְדֹר. 2) I have seen, רָאִיתִי. 3) הִקְיָמוּ. 4) הֵל. 5) הִקְלָחוּ. 6) Have heard, שָׁמְעוּ. 7) With him, אִתּוֹ. 8) נָשָׂא. 9) מֵעַל. 10) הֵם, the pronoun of the third person for the verb, *To Be*. 11) Thou shalt not see again, לֹא תִּרְאֶה לְרֵאשִׁית. 12) And he saw, וַיֵּרָא. 13) Ye have offered, הִקְרַבְתֶּם. 14) רְבִיּוֹת, after the substantive. 15) שָׁמְעוּ. 16) And they put, וַיָּשִׂמוּ. 17) Ye shall eat, וַיֵּאָכְלוּ. 18) And shall dwell, וַיִּשְׁבְּתֶם.

shoes of the children I have taken off<sup>19</sup> their feet. Your shoes (are) small. Mine eyes saw<sup>20</sup> the temple of God. When thou wast little in thine own sight, (wast) thou not (made) the head of the tribes of Israel, and the Lord anointed thee king over Israel ?

VII. *Nouns Decl. VII—IX, according to Stuart.*

(Comp. Part I., Exx. XXXVI—XXXVIII.)

EXAMPLES.

Lord, thy name is from<sup>1</sup> eternity. Who will escape<sup>2</sup> the snares of death? The priest bore<sup>3</sup> the ark of the covenant before the people. I have cleft<sup>4</sup> wood. Job (was) his name. Job had<sup>5</sup> three thousand<sup>6</sup> camels. The teeth of the lions are broken<sup>7</sup>. He took all the shields which Solomon had caused to be made<sup>4</sup>. The idols of the heathen (are) silver and gold, the work of men's hands. I have given<sup>9</sup> the king and his people into thine hand. Abraham took wood for a burnt offering to offer up<sup>10</sup> Isaac his son. Moses was feeding the flock<sup>11</sup> of Jethro his father-in-law, priest of Midian. The work of his hands hast thou blessed<sup>12</sup>, and his cattle spread over the land.

19) I have taken off, נָשַׁלְתִּי. 20) רָאִי.

Ex. VII. 1) לֵ. 2) Will escape, יִסּוּר. 3) נִשָּׂאֵי. 4) I have cleft, בִּקַּעְתִּי. 5) הָיָה. 6) נִשְׁלַשְׁתָּ אֵלַי. 7) Are broken, נִשְׁבְּרִי, in pause for נִשְׁבְּרִי. 8) Had caused to be made, עָשָׂה. 9) I have given, נָתַתִּי. 10) To offer up, לְהַעֲלוֹת. 11) אֶת. 12) Thou hast blessed, בִּרְכָתָהּ.

They will pursue<sup>13</sup> the oppressors of the people. The people hath killed<sup>14</sup> its oppressors. Our arrows have pierced through the shields of the enemy. The cities<sup>15</sup> upon their hills Joshua burnt not. The enemy were scattered abroad<sup>16</sup>, and all their camps burnt<sup>17</sup>. Judah sold Joseph to the merchants. These (are) the times of the Lord, the assemblies to<sup>18</sup> the sanctuary, which ye shall call together<sup>19</sup> at<sup>20</sup> their times. The tree of the field shall bring forth<sup>21</sup> fruit. Ye have pursued the enemy, and the enemy are fallen. I spake<sup>22</sup> in his name what he commanded. I have broken the pride of your power. I have broken the bands of your yoke.

B. *Feminine Nouns.*

VIII. *On Decl. X—XIII, according to Stuart.*

(Comp. Part I., Exx. XXXIX—XLI.)

EXAMPLES.

He set up an<sup>1</sup> image of Baal. On the sabbath thou shalt do no work<sup>2</sup>, thou, and thy manservant, and thy maidservant, and thy cattle. By the blast

13) They will pursue, יִרְדְּפוּ. 14) הִמָּיתָ. 15) עִיר, plural עָרִים. 16) Were scattered abroad, נִשְׁקָדוּ. 17) Were burnt, נִשְׂרָפוּ. 18) i. e., assemblies of the sanctuary. 19) Ye shall call together, תִּקְרְאוּ. 20) בְּ. 21) Will bring forth, יָבִיט. 22) דִּבַּרְתִּי.

Ex. VIII. 1) הָעֵיב. 2) Thou shalt work, תַּעֲבֹד.

of God the wicked shall perish<sup>3</sup>; and by the breath of his nostrils shall they be consumed<sup>4</sup>. I have heard<sup>5</sup> the roaring of the lion. Thy righteousness (is) righteous for ever, and thy law (is) truth. Is not<sup>6</sup> this thy fear, thy confidence, thy hope? The thoughts of the righteous (are) right: but the counsels of the wicked (are) deceit. Thou shalt leave<sup>7</sup> a corner of thy land for the poor and the stranger. Ye shall return<sup>8</sup> each one to his possession, and each one to his family. Haran died<sup>9</sup> before<sup>10</sup> his father<sup>11</sup> Terah in the land of his nativity. The perverse is an abomination to the Lord. They came<sup>12</sup> to the wilderness of Jericho. Spoil<sup>13</sup> the city of its spoil and of its cattle. Abraham took seven lambs out of the flock. The wicked have taken your possession and killed<sup>14</sup> your family. Ye shall eat<sup>15</sup> the increase of your land. The lambs of the flock (are) many. Our lambs and your lambs (are) small. They took<sup>16</sup> the man from the tree, and laid<sup>17</sup> his corpse at<sup>18</sup> the gate of the city. Surely I have seen<sup>19</sup> the affliction of my people, and have heard<sup>5</sup> their cry. The heathen were oppressed<sup>20</sup>, and their cry was<sup>21</sup> great. Behold, the cry of the children of Israel is come to me<sup>22</sup>.

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3) They shall perish, יִאבְדוּ. 4) יִכָּלֵהוּ. 5) I have heard, שָׁמַעְתִּי. 6) הֲלוֹא, with ה interrogative. 7) Thou shalt leave, תַּעֲזֹב. 8) תָּשׁוּבוּ. 9) מָת, Kal of מוֹת. 10) Before, עַל־פָּנָיו. 11) His father, אָבִיו. 12) בָּאוּ. 13) בָּזָה. 14) He hath killed, הִמָּית. 15) Ye shall eat, תֹּאכְלוּ. 16) הוֹרִידוּ. 17) And laid, וַיִּשְׁלִיכוּ. 18) אֶל־. 19) רָאָה רָאִיתִי. 20) Were oppressed, נִכְשָׁה. 21) הָיָא, the pronoun in the place of the simple substantive verb. 22) Is come to me, בָּאָה אֵלַי.



IX. *The Irregular Nouns.*

(Comp. Part I., Ex. XV.)

EXAMPLES.

In the house of Job (were) seven<sup>1</sup> sons and their<sup>2</sup> three sisters. And his sons and his daughters eat<sup>3</sup> and drank wine in the house of their brother, the firstborn. Then Job opened<sup>4</sup> his mouth and cursed<sup>5</sup> his day. The waters of the sea (are) great. O Lord, thy waters fill<sup>6</sup> the plains. The men of Israel set fire to all the cities they came to. The cities are filled<sup>7</sup> with heathen. Many (were) the princes and captains among the Hebrews. The fathers are the heads of the families. Your fathers (were) our leaders in war; with them<sup>8</sup> we took<sup>9</sup> many cities. Your houses shall be burned<sup>10</sup> and your sons and daughters shall be<sup>11</sup> slaves. The maidservants shall serve<sup>12</sup> the mistress of the house and the daughters of the house. The houses of the Hebrews are destroyed by the enemy. Where (are) the maidservants of your brother, who have stolen the vessels? Thy father-in-law

Ex. IX. 1) שִׁבְעָה. 2) Say; and three (וּשְׁלֹשָׁה) their sisters. For the number must be taken as a substantive, so that we should properly say, the three their sisters. 3) Plur. of the particip. אָכַל, *eating*; שָׁתָה, *drinking*. 4) Then he opened, וַיִּפְתָּח. 5) And cursed, בִּיקַל, fut. Piel of בָּלָה, with ו con- versive. 6) מָלֵא. 7) Are filled, נִמְלֵא, Niphal of מָלָא. 8) With them, עִמָּם. 9) וַיִּקְחוּ, praeter. of קָחַ. 10) וַיִּשְׂרְפוּ, future Niphal of שָׂרַף. 11) And they shall be, וְיָהִי, future Kal of הָיָה, with ו copulative. 12) וַיַּעֲבֹדוּ.

hates<sup>13</sup> the arms of war, as the Lord hateth the idols of the heathen. Our brother keepeth\* the golden<sup>14</sup> and silver vessels, which the men of war have taken for spoil. From the mouth of Moses went forth the law of God. And he opened his mouth, that he might publish<sup>15</sup> the laws of God. Abram and Nahor took wives; the name of Abram's wife (was) Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. But Sarai was barren; she had no child. And Terah took<sup>16</sup> Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, and they went<sup>17</sup> to the land<sup>18</sup> of Canaan.

*Remark.*—The words אִישׁ (*man*) and בֶּן (*son*) are used in circumlocution, and then express the possessor of a property; e. g., אִישׁ דְּבָרִים (i. e., a man of words,) an eloquent man; בֶּן-חַיִל (i. e., son of strength,) a hero, a brave man. בֶּן is also used in definitions of time, and answers to the Latin, *natus*. Of אִישׁ it is to be remarked that it is used collectively.

(Stuart, § 444. Lee, art. 225, 2.)

#### EXAMPLES.

Saul said to Jonathan, send<sup>1</sup> and fetch<sup>2</sup> David

13) שָׂנֵא. \*) שָׁמַר. 14) i. e., vessels of gold and silver; Comp. Part II., Ex. IV. (p. 78.) 15) That he might publish, בִּיחַדְתִּי. 16) And he took, וַיֵּקֶחַ. 17) And they went, וַיֵּלְכוּ. 18) To the land, אֶרֶץ, from אֶרֶץ, with ה locale. Comp. the next Exercise.

1) וַיֵּלְכוּ. 2) וַיֵּקֶחַ.

unto me<sup>3</sup>, that he may die<sup>4</sup>. Moses said unto the Lord, I (am) not eloquent<sup>5</sup>; but I am of slow speech<sup>6</sup> and of a slow tongue. If Adonijah<sup>7</sup> will shew himself<sup>8</sup> a worthy man<sup>9</sup>, there shall not<sup>10</sup> an hair of him fall to the earth<sup>11</sup>; but if wickedness shall be found in him<sup>12</sup>, he shall die<sup>13</sup>. A wise man<sup>14</sup> (is) strong<sup>15</sup>, and a prudent man<sup>16</sup> mighty in power<sup>17</sup>. Noah was<sup>18</sup> five hundred years old<sup>19</sup> when he begat<sup>20</sup> Shem, Ham, and Japhet. A woman, if she bear<sup>21</sup> a maid child<sup>22</sup>, shall bring<sup>23</sup> a lamb of the first year<sup>24</sup> for an offering. Jacob lifted up<sup>25</sup> his feet, and came<sup>26</sup> into the land of the east<sup>27</sup>. All the fighting men<sup>28</sup> passed over<sup>29</sup> before the children of Israel, to<sup>30</sup> take the land of Bashan in possession<sup>31</sup>.

### X. On the ה locale.

ה־ is joined on to the end of a word to denote *motion*, or *direction towards* a place, or even to *point out* a being at a place.

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- 3) Unto me, אֵלַי. 4) Say; that a son of death he (may be.) 5) i. e., a man of words. 6) Of slow speech, בְּכִבְדֵּי שֵׁחַ. 7) Will show himself a —, יִהְיֶה לִּי. 8) i. e., a son of strength. 9) There shall not fall, לֹא יִפֹּל. 10) To the ground, אֶרֶץ. 11) Shall be found in him, תִּמְצָא בּוֹ. 12) He shall die, וּמָת. 13) גָּבֵר. 14) בָּעֹז. 15) i. e., a man of prudence. 16) Mighty in power, מְאֹמֵץ-כֹּחַ. 17) Was, וַיְהִי, conversive. 18) i. e., a son of five hundred years. 19) When he begat, וַיֵּלֶד. 20) תֵּלֵד. 21) גִּלְגָּל. 22) Shall bring, תָּבִיא. 23) i. e., a lamb, a son of his year. 24) וַיִּשָּׂא. 25) And went, וַיֵּלֶךְ. 26) i. e., of the sons of the east. 27) i. e., all men of the war. 28) וַיַּעֲבְדוּ. 29) To take possession of, לְרִשְׁתָּהּ. 30) בָּשָׁן. 31) בָּשָׁן.

## EXAMPLES.

The brethren let down<sup>1</sup> Joseph into<sup>2</sup> the pit; but the pit (was) empty<sup>3</sup>, and there was no<sup>4</sup> water in it. Joseph was taken down<sup>5</sup> into Egypt. He cast<sup>6</sup> great stones upon<sup>2</sup> the ground. The smoke of the city went up towards<sup>2</sup> heaven. The kings fell in the war, and the others<sup>7</sup> fled<sup>8</sup> towards the mountains<sup>9</sup>. The children of Israel went to<sup>2</sup> the land of Canaan. Moses led\* the flock of Jethro in the wilderness, and came<sup>10</sup> to the mountain of God, to<sup>2</sup> Horeb. The silver and gold fell to the ground. Samuel returned<sup>11</sup> to<sup>2</sup> Ramah<sup>12</sup>, for there (was) his house, and there he judged Israel. Abraham hastened<sup>13</sup> into<sup>2</sup> the tent unto Sarah. The sun was risen on the earth, when Lot entered<sup>14</sup> into<sup>2</sup> Zoar. Isaac led<sup>15</sup> Rebecca<sup>2</sup> into the tent<sup>16</sup> of Sarah his mother. Shimei saddled his ass and went<sup>17</sup> to<sup>2</sup> Gath<sup>18</sup>. Abraham sent<sup>19</sup> his sons eastward<sup>2</sup>, unto the east country.

Ex. X. 1) הִשְׁלִיכוּ. 2) To be expressed by He locale with the following substantive. 3) הָיָה. 4) And there was not in it, וְאֵין בּוֹ. 5) He was taken down, הוּרַד. 6) הִשְׁלִיךְ. 7) נִשְׁאָרוּ, plur. particip. Niphal of נָשָׂא. 8) נָסוּ. 9) הָרָה, but with the ה locale הָרָה, on account of the following guttural with Qamets; therefore הָרָה, to the mountain. \*) בָּהֶם. 10) And came, וַיָּבוֹא. 11) Returned, שָׁב. 12) With the article; רָמָה, with the feminine termination, takes the ה locale after its construct form, therefore after רָמָה. 13) וַיִּמָּהֵר. 14) בָּא. 15) הִבִּיא. 16) The construct form makes no change in respect of the ה locale. 17) וַיֵּלֶךְ. 18) גֹּת takes daghesh forte into the ת on receiving accession, as nouns of the eighth declension; Stuart, § 374. 19) שִׁלַּח.



# XI. *Formation of the Comparative and Superlative.*

(Stuart, §§ 454—456. Lee, art. 241, 8).

The Hebrew language, like the Latin, expresses the thing with which another is compared by the ablative relation (בִּי), but without giving the adjective a peculiar form of comparative. Hence, in comparison, it prefixes the particle בִּי (בִּי) to the word with which another is compared, and leaves the adjective unchanged. Superlative comparison is marked by simply prefixing the article.

## EXAMPLES.

Thou (art) greater than the father. The law of thy mouth (is) dearer unto me<sup>1</sup> than thousands<sup>2</sup> of gold and silver. Solomon was wiser than many kings on the earth. Better is little with the fear of the Lord, than great treasure and trouble therewith<sup>3</sup>. Better is a portion<sup>4</sup> of herbs and love therewith<sup>5</sup>, than a fatted ox and hatred therewith<sup>3</sup>. The wonders of God are more<sup>6</sup> than the sand of the sea. God is holier<sup>7</sup> than any one. The lion (is) stronger<sup>8</sup> than the horse. The number of the mountains (is) greater than the number of the towns. The word of God (is) sweeter than honey. The horse is fleeter than the ox. I am more thirsty than the sand of the wilderness. My fruit

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Ex. XI. 1) לִי, joined by Maqqeph to the preceding word.  
2) אֲלֵפִים. 3) Therewith, בִּי. 4) Construct state. 5) שָׁמַיִם.  
6) See in the Lex., Many. 7) קָדוֹשׁ. 8) עָז.

is better than fine gold, and my revenue than choice silver. This place is higher than all mountains which (are) the highest in the land. The enemy fled swifter than a ship, and than a bird of heaven. The righteousness of God is more righteous than the commandments of men.

## XII. *On the Numerals.*

(Comp. Part I., Exx. XLIII and XLIV.)

### EXAMPLES.

There came<sup>1</sup> to<sup>2</sup> David to<sup>3</sup> Hebron, the children of Judah, six thousand and eight hundred. Of the children of Simeon, seven thousand and one hundred. Of the children of Levi, four thousand and six hundred. And Zadok, a young man mighty of valour<sup>4</sup>, and his father's house, twenty-two captains. The children of Issachar, the heads of them were two hundred, and all their brethren. Of Asher, forty thousand. Eight years old<sup>5</sup> was Josiah when he began to reign<sup>6</sup>, and one and thirty years reigned he in Jerusalem. And in the eighth year of his reign<sup>7</sup> he began to seek<sup>8</sup> after<sup>9</sup> the God of David, his father; and in the twelfth year he began to purge<sup>10</sup> Judah and Jerusalem from idols. In the eighteenth year<sup>11</sup> of his reign<sup>7</sup> he sent

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Ex. XII. 1) בָּא. 2) עָל. 3) By ה locale; see Part II., Ex. X., <sup>2</sup>. 4) See Part II., Ex. IX., *Remark* (page 86). 5) i. e., a son of eight years. 6) When he began to reign, בְּמָלְכוֹ. 7) His reign, לְמָלְכוֹ. 8) He began to seek; הִתְחִיל לְדַרֵּשׁ. 9) לְ. 10) He began to purge, הִתְחִיל לְמַהֵר. 11) i. e., in the year (בְּשָׁנָה) eighteen.

Shaphan, the son of Azaliah, to repair<sup>12</sup> the house of the Lord his God. And Josiah kept<sup>13</sup> a pass-over unto the Lord in Jerusalem, and they killed<sup>14</sup> the passover on the fourteenth (day) of the first month<sup>15</sup>. Samson found three hundred foxes. Samson found the jaw-bone of an ass, and with it<sup>16</sup> slew<sup>17</sup> a thousand men. I will give thee<sup>18</sup> eleven hundred pieces of silver. Samson judged Israel twenty years. Divide<sup>19</sup> the land into<sup>20</sup> seven portions. The Lord said to Noah, Make thee<sup>21</sup> an ark; three hundred cubits (shall be) the length of the ark, and fifty cubits its breadth, and thirty cubits its height. And the rain was<sup>22</sup> upon the earth forty days and forty nights. And Noah went into<sup>23</sup> the ark, and his three sons, and the three wives of his sons.

### XIII. *The Prepositions with suffixes in the Singular and Plural forms.*

(Comp. Part. I., Exx. XLV and XLVI.)

#### EXAMPLES.

I, and the whole people which (is) with<sup>1</sup> me, we will draw near<sup>2</sup> to<sup>3</sup> the city. I have shewn<sup>4</sup> mercy

12) To repair, לְרַמֵּד. 13) And he held, וַיִּשְׁחָט. 14) וַיִּשְׁחָטוּ. 15) Of the month (לַחֹדֶשׁ) the first. 16) With it, אִתּוֹ. 17) And slew, וַיַּחַד. 18) I will give thee, אֶתֵּן לְךָ. 19) וַיִּחַדְהוּ. 20) לְ. 21) Make thee, עֲשֵׂה לְךָ. 22) And there was, וַיְהִי. 23) And — went in, וַיֵּבֶא. 24) אֵל.

Ex. XIII. 1) אִתּוֹ. 2) We will draw near, נִקְרַב, future Kal of נִקְרַב. 3) אֶל־. 4) I have shewn, עָשִׂיתִי, präter of עָשָׂה.

to thee, and thou, thou hast done<sup>5</sup> violence to me. He hath given you the book which (belongs) to us. (There is) not one among<sup>6</sup> them that (is) good. Your fear is<sup>7</sup> fallen upon<sup>8</sup> us. They hearkened<sup>9</sup> to<sup>10</sup> thee, but thou, thou hast not<sup>11</sup> hearkened to<sup>10</sup> them. I have seen<sup>12</sup> the king and his servants who (were) with<sup>1</sup> him. To thee and to thy seed have I given<sup>13</sup> this land. I (am) to them a God. (In) six days the Lord made heaven and earth, and the sea, and all that in them (is). I have sent<sup>14</sup> destruction among you, and ye are given<sup>15</sup> into the hand of the enemy. Samson slew<sup>16</sup> the Philistines, and the Lord (was) with<sup>17</sup> him. Return<sup>18</sup> with me. I will not return<sup>19</sup> with<sup>17</sup> them. From the brightness (that was) before him, the clouds passed<sup>20</sup>. Thou wilt subdue<sup>21</sup> my adversaries under me. The Lord said, it is not good that man should be<sup>22</sup> alone<sup>23</sup>, I will make<sup>24</sup> him a help-meet for<sup>25</sup> him. I will put<sup>26</sup> enmity between

5) Thou hast done, עָשִׂיתָ. 6) כִּי. 7) Is fallen, נִפְלָה, fem. of נָפַל. 8) עַל. 9) שָׁמְעוּ, præt. of שָׁמַע. 10) אֵל. 11) Thou hast not hearkened, לֹא שָׁמַעְתָּ. 12) I have seen, רָאִיתִי, præt. of רָאָה. 13) I have given, נָתַתִּי, præter of נָתַן. 14) שְׁלַחְתִּי, Piel of שָׁלַח. 15) Ye shall give, נָתַתֶּם, Niphal of נָתַן. 16) הָקַד, Hiphil of נָקַד. 17) עִם. 18) Return, שׁוּב, imperative of שָׁוַב. 19) I will not return, לֹא אָשׁוּב, fut. Kal of שָׁוַב. 20) Passed, עָבַרְי, præt. of עָבַר. 21) Thou wilt subdue, תִּכְבְּרִיעַ, fut. Hiphil of כָּבַד. 22) That — should be, הָיִיתָ. 23) i. e., alone he; the suffix of the third person on לְבַד, which word, after the manner of nouns of the eighth declension, doubles its last radical on receiving accession. See Stuart, § 374. 24) I will make, אָשִׂיתָ, fut. Kal of שָׁוַת or שִׁית. 25) נָגַד. 26) I will put, אָעֲשֶׂה, fut. Kal of עָשָׂה.



thee and between her seed. Cursed<sup>27</sup> (be) the ground for thy sake<sup>28</sup>. The woman came<sup>29</sup> and said<sup>30</sup> to her husband, there hath come<sup>31</sup> to<sup>32</sup> me an angel of God. Thy enemy is come<sup>31</sup> to<sup>32</sup> us. We said<sup>33</sup> to<sup>32</sup> him, no one<sup>34</sup> helpeth thee. The spirit of God came<sup>35</sup> upon him. I have given<sup>36</sup> thy wife to thy companion; take<sup>37</sup> her sister, let her be<sup>37</sup> thine instead of her. The spirit of God moveth<sup>36</sup> over us. The pillars of the house bent<sup>39</sup> above them. I saw mountains on this side, and mountains on that side, and a valley between them.

XIV. *Several Adverbs and Interjections receive after them verbal suffixes; in which connexion the suffixes are generally in the Nominative case.*

(Stuart, § 405. Lee, art. 171, 9 and 10.)

EXAMPLES.\*

He speaks *as*<sup>1</sup> *I* (do). *Behold I* (am) the Lord. *He* (was) *yet* standing<sup>2</sup> before the Lord. At one

27) עָרַרָהּ, part. pass. of עָרַר, fem. עָרַרְתָּהּ. 28) For the sake of (בְּעִרְוָהּ) thee. 29) בָּאָהּ, præter. fem. of בָּא. 30) And said, וַתֹּאמֶר, fut. Kal fem. with ו conversive. 31) Is come, בָּא. 32) אֵל. 33) אָמַרְנוּ, præter. of אָמַר. 34) i. e., there is no helper (אֵין מַעֲזִיל) to thee. 35) נָשָׁף, fem. נָשַׁף. 36) הָיָה, imper. Kal of הָיָה. 37) Let her be, הִיאֵינָהּ, future Kal of הָיָה.—Thine, i. e., to thee. 38) i. e., (is) moving, מְרַחֶפֶת, part. Piel fem. of רָחַף. 39) הִתְעִיבָהּ, Hithpael of עָבַר.

Ex. XIV. \*) The words to be joined together are printed in italics. 1) קָם. 2) עָמַד, part. Kal of עָמַד. Comp. Part I., Ex. XIX.

time *thou art*<sup>3</sup>; at another time thou art not<sup>3</sup>. *Where* (are) *they*, thy wise men? *Behold*, *thou* shalt eat<sup>4</sup> thereof<sup>5</sup>. *Ye* have not chosen<sup>6</sup> what is good. *Where* (is) *he*, the king of<sup>7</sup> Hamath. *Ye* are there<sup>3</sup>, to show mercy<sup>8</sup>. I will be<sup>9</sup> as *thou* (art), O Lord. There is not<sup>10</sup> in the land a man perfect and upright as *he*. Who doeth<sup>11</sup> this<sup>12</sup> as *ye*? We do<sup>13</sup> not as *they* (masc. plur.), for we are more upright<sup>14</sup> than they. O God, *thou art* he that prospereth<sup>15</sup> my way in which I go<sup>16</sup>. Now if *ye* are<sup>3</sup> (they) who<sup>3</sup> show mercy and truth to<sup>17</sup> my master, then tell me<sup>18</sup>. *Where* (are) *they*? *They* are not<sup>3</sup>. *Behold I, I* (am) still with<sup>19</sup> thee. The wicked, *they* are no<sup>3</sup> more<sup>20</sup>. *They* all<sup>21</sup> wait upon thee<sup>22</sup>, that thou mayest give<sup>23</sup> them their food in<sup>24</sup> due season.

3) Is, **וְ**. This is a particle denoting mere *existence*; and is used for singular or plural and with every person, which must be expressed by a suffix. The contrary, *is not*, **אֵין** is used in the same manner. 4) Thou shalt eat, **תֹאכַל**. 5) **מִשָּׁם**, compounded of **שָׁם** and **מִן**. 6) Have chosen, **בָּחַרְתֶּם**, præter of **בָּחַר**. 7) Of, to be expressed by the construct state. The two nouns must be joined by Maqqeph. 8) i. e., as persons shewing mercy, **עָשִׂים הַסֶּדֶק**; part. Kal of **עָשָׂה**, decl. IX. 9) **אֶעֱשֶׂה**, fut. Kal of **עָשָׂה**. 10) Is not, **אֵין**. 11) **יַעֲשֶׂה**, future Kal of **עָשָׂה**. 12) Compare Part I., Example VIII. 13) **עָשִׂינוּ**, præter Kal of **עָשָׂה**. 14) Respecting the comparative, comp. Part II., Ex. XI. 15) i. e., one prospering, **מַצְלִיחַ**, part. Hiphil of **צָלַח**. 16) I go, **הֵלַכְתִּי**, præter Kal of **הָלַךְ**. 17) **אֶתֶּן**. 18) Then say so, **וְהִגִּידוּ**, Hiphil of **גָּדַר**. 19) **עִם**. 20) **עוֹד**, to be placed between the substantive and **אֵין**. 21) **כָּל** has as a shorter form, **כָּל**, with a daghesh forte in **ל**; *they all* **כָּלֵם**. 22) Wait upon, **שִׁבְרֵי אֵל**. 23) i. e., to give, **לָהֶם**. 24) **בְּ**.

XV. *The regular Verb.*

(Comp. Part I., EXX. XV—XXIV., and Ex. XLVII.)

EXAMPLES.

Praise God, praise our king. Thou, Lord, wilt bless the righteous. Thou, Lord, hast blessed thy works. Joshua was a minister<sup>1</sup> of Moses. I have done<sup>2</sup> as I have spoken to Israel. There shall not a man rise up before Samson. Tell me all that you have concealed in the house. Many treasures lie under the earth and are concealed. They will reckon many enemies. A strong man<sup>3</sup> hath brought the enemy to rest. Your terror fell upon<sup>4</sup> us. The city was taken and burned with fire. We cause the city to be burned with fire. The house was shut up against<sup>5</sup> the wicked, but was opened to the righteous. Ye shall not go far from the city. We will draw near to the city. Joshua shall assemble the people. On the morrow the army was numbered. Suffer the army to approach the city, it shall not burn the city. The inhabitants of the city made peace with<sup>6</sup> Israel. The city made peace with<sup>6</sup> Joshua and the children of Israel. Pursue your enemies and kill<sup>7</sup> them. The land resteth from war.

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Ex. XV. 1) Use the part. Piel of  $\text{שָׁרַר}$  with an accusative after it. 2)  $\text{עָשִׂיתִי}$ , præter. Kal of  $\text{עָשָׂה}$ . 3) See Part II., Ex. IX., *Remark*. 4)  $\text{עָלָה}$ . Comp. Part I., Ex. XLVI. 5)  $\text{מִפְּנֵי}$ . Comp. Part I., Ex. XL.<sup>15</sup> 6)  $\text{שָׁלַח}$ . 7) The imperative must not be repeated, but the second person praterite is to be used in the second place. Stuart, § 503, (f), (1).

XVI. *Verbs with Gutturals.*

(Comp. Part. I., Exx. XXV—XXVII and XLVIII.)

## EXAMPLES.

Joshua cursed every thing that hath breath, as the Lord the God of Israel had commanded. The Lord blesseth Israel, and will bless thee. Swear this by God. And he said<sup>1</sup>, I will swear. He called that place<sup>2</sup> Beer-Sheba, because there Abraham and Abimelech sware. I will saddle my ass and<sup>3</sup> go to the city. Zebulun, a people (that) jeopardised his life unto death<sup>4</sup>. All the cattle of the land shall winter in the field. Ye have sworn by my name. Lord, thou wilt have mercy on<sup>5</sup> Zion. From heaven doth he look<sup>6</sup> upon<sup>7</sup> the earth, to hear the groaning of the prisoner, to loose those appointed to death<sup>8</sup>. The people assemble together to serve the Lord. Bless the Lord, O my soul, and forget<sup>9</sup> not all his benefits. He forgiveth<sup>10</sup> all thine iniquities. The waters flee<sup>11</sup> at<sup>12</sup> thy rebuke; at<sup>12</sup> the voice of thy thunder they hasten<sup>13</sup> away. Thou hast set<sup>14</sup> a bound to the waters, that they may not pass over. The waters

Ex. XVI. 1) וַיִּאָמֶר, fut. Kal of אָמַר with ו conversive. 2) He called the place, קָרָא לְמָקוֹם. 3) And I will go, וַיֵּלֶךְ, fut. Kal of הָלַךְ (לָלַךְ) with ו copulative. 4) לְמוֹתוֹ. 5) By the simple accusative, because רַחֵם, *to have mercy upon*, takes this case. 6) הִבִּיט, Hiphil of נָבַט. 7) אֵלַי. 8) תִּמְוֶתָהּ. 9) i. e., thou shalt not forget. 10) Use the participle. 11) יָנוּסוּ, future of נָס. 12) מִן. 13) Future. 14) Thou hast set, שָׁמַת.



stand above the mountains. (It is) God who causeth grass to grow for the cattle, and herbs for the service of man. In the night the young lions roar after<sup>15</sup> their prey. The sun ariseth, they gather themselves together, and lie down in their dens. Thou hidest thy face, men are troubled; thou takest away<sup>16</sup> their breath, they die. The glory of God is for ever, the Lord rejoiceth over his works. The Lord looketh<sup>6</sup> upon<sup>7</sup> the earth, so that<sup>17</sup> it trembleth. Wisdom will enter<sup>18</sup> into thine heart, and knowledge will be pleasant to thy soul. Hearken not to this woman, who maketh smooth her words<sup>19</sup>. A virtuous woman<sup>20</sup> stretcheth out her hand<sup>21</sup> to the poor, and reacheth forth her hands to the needy.

## XVII. Verbs with Suffix Pronouns.

(Comp. Part. I., Ex. LIX.)

### EXAMPLES.

I will pursue mine enemy and *slay him*\*. Lamech called his son Noah, saying<sup>1</sup>, This (same) *shall comfort us* concerning the toil<sup>2</sup> of our hands. My brother hath found a lion, and *would send it* to<sup>3</sup> the

15) לְ. 16) Thou takest away, תִּטָּק (תִּטָּקָה) future of טָק. 17) י followed by a future, and daghesh in the first radical. 18) Will enter, תִּבֵּן, fem. fut. of בָּוּא. 19) אִמְרָה. 20) i. e., a woman of virtue (strength), אִשְׁתִּיחִיל. 21) Here, כֵּן; afterwards, וְ.

Ex. XVII. \*) The verbs and suffix pronouns which belong together are expressed by italics. 1) Saying, לֵאמֹר. 2) Toil, עֲצִיבֹן. 3) אֵלַי.

king. God *loveth us* as a father his children. If ye know the laws, keep them in your hearts. The enemy draw nigh unto the town to *take it*. They shall not *take it*, for the Lord *defendeth it*. Send us a bullock from the herd in order *to slay it*. My father hath given me books, and *I have sold them*. God saith to the righteous, I will not *forsake thee* in trouble. Also I say to my friends, I *forsake you* not. Also ye, ye *forsake me* not. Why hast thou *sought me*? My sister hath *sought thee* (fem.), and thou hast *forsaken her*. Noah made an ark, and *pitched it* with pitch. The Lord hath preserved me in trouble, therefore will I *love him* for ever. I have heard thy words, O Lord, and I *will keep them* for ever. Joseph was a son of Jacob, and his brethren *sold him*. He did not recompense them with evil; he *loved them* as his brethren. The vine yields me much fruit, for I *have pruned it*.

### XVIII. Verbs פָּנַח and עָנָה.

(Comp. Part I., Exx. XLIX and L.)

#### EXAMPLES.

The days of feasting are gone about. Ye will not declare our word. When the Lord gave<sup>1</sup> us this land, we shewed<sup>2</sup> mercy to<sup>3</sup> you. Remove from this land, and destroy all the cities. Thou,

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Ex. XVIII. 1) i. e., upon (עָלֵינוּ) the Lord's giving us the land. 2) עָנַנִי, præter. Kal of עָנָה. 3) עָמָּךְ. Comp. Part I., Ex. XLV.

Lord, hast made a hedge about him and about his house. All the Israelites<sup>4</sup> stood firm, until all the people<sup>5</sup> were ready to<sup>6</sup> pass over the Jordan. Compass the city, its booty and its cattle shall ye take for spoil. The men of strife are rooted out, and the rest will remove from the camp and leave the land. The walls of the city shall fall. Take with<sup>3</sup> thee all the people of war. Into thy hand have I given the king of the city and his land. Roll great stones to the mouth of the cave. They rolled great stones to<sup>7</sup> it, and it was surrounded by them. Your cities shall be laid waste. Many among<sup>8</sup> you shall pine away in the lands of your enemies. The deceit was told to Joshua. The enemy shall fall upon you, and ye, ye shall be rooted out. I knew not who hath done this, and thou, thou hast not declared (it) to me. Mine eyes began to grow dim<sup>9</sup>, I could<sup>10</sup> not see<sup>11</sup>, and I pine away. If he hear this word, his ears shall tingle. The silver and gold shalt thou take out of my hand, for thou (art) my friend. I have told thee that I (am) a judge<sup>12</sup> over thy house. Samuel prayed to God. Samuel said to Jesse, Are (here) all<sup>13</sup> the young men? And he said, there remaineth yet the youngest<sup>14</sup>. The man let the gold and the silver fall to<sup>15</sup> the ground.

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4) כָּל־יִשְׂרָאֵל. 5) כָּל־הָעָם. 6) לְ, followed by an infinitive.  
 7) אֶל־. 8) בְּ. 9) To grow dim, בָּהֹרֶת, infin. Piel of בָּהַר. 10) I could not לֹא־יָכֹלְתִּי. 11) To (לְ) see, רָאוּת, infin. Kal of רָאָה, to see. 12) Particip. Kal of שָׁפַט; therefore, as one judging thy house, accusative. 13) The interrogation to be expressed by הֲ; comp. Part II., Ex. III. To be all, כָּל־הֵם. 14) Respecting the superlative, see Part II., Ex. XI. 15) By הֵלַךְ lo-cale; comp. Part II., Ex. X.

XIX. *Verbs פִּי and פִּי (פִּי).*

(Comp. Part I., Exx. LI—LIV.)

## EXAMPLES.

There shall not a word go forth out of thy mouth. She shall dwell in the house of my father. Ye have taken the city, and now shall the enemy go out. The law shall perish from<sup>1</sup> the priests, and counsel from the ancient. The enemy will encamp between the city and the river. Encamp behind the mountain. Moses said to God, Behold, (when) I come<sup>2</sup> unto the children of Israel, and shall say unto them, The God of your fathers hath sent me<sup>3</sup> unto you; and they shall say to me, What is his name? what shall I say unto them<sup>4</sup>? And God said unto Moses, Thus shalt thou say unto the children of Israel, I AM<sup>4</sup> hath sent me unto you. Joshua caused the men of war to pitch their tents between Bethel and between Ai. They took down the man from the roof of the house. The woman will go down to the land of the Egyptians. All kings will make a league to fight with Israel. At the feast of unleavened bread

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Ex. XIX. 1) מִן. 2) i. e., I coming, אָנֹכִי בָא; בָּא part. Kal of בָּא; comp. Part I., Ex. XIX. 3) Hath sent me, שִׁלַּחְנִי, from שִׁלַּח, with the suffix of the first person. 4) I AM, אֶהְיֶה, i. e., I will be. God calls himself אֶהְיֶה אֲשֶׁר אֶהְיֶה, I AM THAT I AM. Root הָיָה (הָיָה), whence also יִהְיֶה. See, under the word *To Be*.



ye shall eat unleavened bread seven days. Israel smote<sup>5</sup> every living thing<sup>6</sup> with the edge of the sword, there was not left any breath. Terah begat Abram. And Abram reproved Abimelech concerning the well which Abimelech's servants had seized. He set before me<sup>7</sup> to<sup>8</sup> eat. I will not eat before<sup>9</sup> I have spoken my words. Abraham set seven lambs by themselves<sup>10</sup>. They will go together to the place which I have told them. We shall all perish unless the Lord help. And also I, I shall perish, as<sup>11</sup> thou. My brother will inherit my property. Ye shall dwell in booths seven days, that<sup>12</sup> your generations may know that I made the children of Israel to dwell in booths, when I brought them<sup>13</sup> out of the land of Egypt: I (am) the Lord your God.

## XX. Verbs ו and י.

(Comp. Part I., Exx. LV—LVI.)

### EXAMPLES.

A messenger came to Job. Behold, a great

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5) וַיַּכֶּה, Hiphil of כָּה. 6) וְכָל־חַיָּה, from חָיָה (חַיִּים). 7) וַיֵּשֶׁת, followed by an infin. constr. 8) לִי, followed by an infin. constr. 9) וְעַד־כִּי. 10) וַיִּשְׁבֹּת, and the suffix of the third pers. plur. fem.; comp. Part II., Ex. XIII, \* and <sup>23</sup>. 11) וְכַמֶּנֶּי; comp. Part II., Ex. XIV. 12) וְעַתָּה. 13) At my bringing out (בְּהוֹצִיאִי) them. This passage refers to the Jew's feast of tabernacles, in memory of their departure from Egypt. It began on the 15th day of the month Tisri (our October). At this feast also they returned thanks to God for the fruits of the earth they had then gathered in.

Ex. XX. 1) The position of the adjective see in Part II., Ex. IV.

wind came from<sup>2</sup> the desert. The Lord will<sup>3</sup> give you<sup>4</sup> rest, and take ye the land beyond Jordan, and return ye to the land of your possession. The enemy will pass the night here before they go farther. Job feared God and eschewed evil. Joshua commanded<sup>5</sup> the people, Ye shall not shout nor let your voice be heard, until I say<sup>6</sup> unto you, Shout. The armed men came to pass the night in the camp. To-day will my father return. Set an ambush behind the town. Thou shalt arise, and all the people with<sup>7</sup> thee, to go up<sup>8</sup> into the city. Pass the night with<sup>9</sup> me in this city. The enemy will flee before our arrows. The people fleeing turneth upon those pursuing. Many shall die. Blessed<sup>10</sup> are the men, who die in God. Abraham brought back his brother and his substance. I have established a covenant between me and between thee. They will come on the morrow to the place at which<sup>11</sup> your brethren died. Who will bring bread and wine? Thou, my father, bring me the book; I will lay it<sup>12</sup> on the table.

2) מֵעֶבֶר. 3) To give rest to, נָתַן, in Hiphil. 4) Accusative, on account of נָתַן, which in Hiphil governs this case. 5) צִוָּה, followed by an accusative. 6) i. e., until the day of my saying, עַד יוֹם אֲמַרְי; Kal of אָמַר with the nominal suffix of the first person. 7) עִם; comp. Part I., Ex. XLV. 8) To go up, לָעֲלוֹת, infin. Kal of עָלָה, with לִי. 9) אִתִּי; comp. Part I., Ex. XLVI. 10) i. e., blessings (אֲשֶׁר, Decl. 6) of the men, אֲדָם, in the singular as a collective, with the verb following in the plural. 11) At which, אֲשֶׁר-בּוֹ. The Hebrew language places the relative before the preposition. 12) Accus., אֹתוֹ; comp. Part I., Ex. XLV.

XXI. Verbs לָל and לָל.

(Comp. Part I., Exx. LVII and LVIII.)

EXAMPLES.

My sons have sinned in their hearts. Job rose in the morning and offered burnt offerings. This<sup>1</sup> will he do every day. I have shewn mercy to<sup>2</sup> you, and also ye, ye have shewn mercy to<sup>3</sup> the house of my father. The five kings were found, who\* had hid themselves in the cave at Makkedah<sup>3</sup>. Ascend the mountain and see the cities beneath<sup>4</sup> thee. The enemies will pitch a camp. Thou shalt not take the name of the Lord thy God in vain. I will make my covenant between me and between thee. And I will multiply thee exceedingly<sup>5</sup>. I have sinned, in that I have transgressed the commandment of God; for I feared the people, and hearkened<sup>7</sup> unto their<sup>8</sup> voice. Ye shall do what God commanded you. God said, I will shew mercy to them that keep<sup>6</sup> my commandments. Fill thine horn (with) oil, and go and anoint him whom I tell<sup>9</sup> thee. The Lord will not spare him that<sup>10</sup> taketh his name in vain. Six

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Ex. XXI. 1) Comp. Part I., Ex. VIII. 2) עָל; comp. Part I., Ex. XLV. \*) Use the participle; comp. Part I., Ex. XIX. 3) לָל. 4) לָל; comp. Part I., Ex. XLVI. 5) Exceedingly, לָל לָל. The repetition of adverbs marks intensity; Stuart, § 536. 6) Particip. Kal of שָׁמַר, followed by an accusative. 7) Use the future. 8) Their voices, in reference to the collective עָם (a people). 9) Whom I tell thee, אֶת־אֲשֶׁר. 10) Him that, אֶת־אֲשֶׁר.

days shall work be done, and on the seventh is<sup>11</sup> the sabbath of rest. Ye have brought a sacrifice to the Lord and have afflicted your souls. Open the caves, and bring out to me the kings that\* hid themselves in the cave. I turn myself to you, and make you fruitful, and multiply you, and establish my covenant with<sup>12</sup> you. They that hate you rule over you. They shall come out to<sup>13</sup> go to<sup>14</sup> the land of Canaan. And Melchisedec brought forth bread and wine, and he (was) a priest of the most high<sup>15</sup> God<sup>16</sup>. I will scatter you abroad among the nations. The Lord appeared in Shiloh; for the Lord revealed himself to<sup>17</sup> Samuel in Shiloh by<sup>18</sup> the word of the Lord.

## XXII. *Verbs doubly anomalous.*

(Stuart, §§ 294—297. Lee, art. 205.)

### EXAMPLES.

Thus<sup>1</sup> saith the Lord; I, I will be to him a father, and he, he shall be to me a son. Go and see the land and her cities. The king sent to Rahab, saying<sup>2</sup>, Bring forth the men that are come<sup>3</sup> to thee, which are entered into thine house,

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11) Future. 12) אָנִי; Part I., Ex. XLV. 13) To, i. e., in order to, לְ with the infin. constr. 14) By אֶת locale; Part II., Ex. X. 15) Position of the adjective; Part II., Ex. IV. 16) אֱלֹהִים. 17) אָמַר. 18) בְּ.

Ex. XXII. 1) כֹּה. 2) Saying, לֵאמֹר, for לֵאמֹר. 3) Use the participle, i. e., the coming — .



for they are come to search out all the country. Ye have given me a token of truth. Joshua suffered Rahab to live and her father's house. The meat offering shall not be eaten with leaven. And now, O Lord, we thank<sup>4</sup> thee and praise thy glorious name. On the same day<sup>5</sup>, I cause the sun to go down at mid-day, and cause darkness in<sup>6</sup> the land. He made his camels to kneel down without the city by<sup>7</sup> a well of water, at the time of the evening, at<sup>8</sup> the time when<sup>9</sup> women go out to draw water. He will throw a stone against the door. Bring<sup>9</sup> water for<sup>10</sup> the thirsty inhabitants<sup>11</sup> of the land of Tema. Turn yourselves from him<sup>12</sup>, that<sup>13</sup> he may be smitten and die. The Lord hath inclined his ear to me. And<sup>14</sup> as long as I live, will I call upon (him). The day goeth away, for the shadows of evening are stretched out<sup>15</sup>. Shoot at Babylon, spare no arrows<sup>16</sup>; for against the Lord hath she sinned. The children of Israel praise thy name, O Lord.

XXIII. *Verbs conjugated after a double root.*

(Stuart, §§ 298, 299.)

The verbs of this kind most in use, are, בּוֹשׁ

4) Hiphil of יָדָה. 5) On the same day, בַּיּוֹם הַהוּא. 6) לְ. 7) אֶל. 8) i. e., at the time of the going out (infin. of יָצָא, with the feminine termination) of the women to draw water, (שָׁאֲבוֹת). 9) Infin. Hiphil of נָתַת. 10) לְהִקְרֹאת, properly, to meet the, etc. 11) Particip. Kal of יָשַׁב. 12) From him, מֵאִתּוֹ. 13) וְ. 14) And as long as I live, וְכַיֵּן. 15) Use the future. 16) וְצִלָּהּ, here collectively in the singular.

(יָבֵשׁ) *to be ashamed*, הָלַךְ (יָלַךְ) *to go*, טוֹב (יָטַב) *to be good*, גּוֹר (יָגַר) *to fear*, יָצַב (נָצַב) *to place, erect*, נָפִיץ (פָּיֵץ) *to dash*, צָרָר (יָצַר) *to be narrow*, etc.

The verb יָכַל, *to be able*, borrows its future Kal from the Hophal (יִיכַל), and יָסַף, *to add*, its infinitive and its future from Hiphil (הוֹסִיף, future יוֹסִיף).

### EXAMPLES.

Set<sup>1</sup> thee up waymarks, make thee high heaps ; turn again, O virgin of Israel, turn again to these cities. The Lord walketh<sup>2</sup> upon<sup>3</sup> earth and in heaven. What I feared, will come upon me<sup>4</sup>. Hiel built Jericho ; he laid the foundation<sup>5</sup> thereof in Abiram his firstborn, and set up the gates<sup>6</sup> thereof in Segub, his youngest son. Thy speech will be good. When<sup>7</sup> the king was merry with<sup>3</sup> wine, the princes went<sup>8</sup> to the palace. Daughter of Babylon, happy shall he be<sup>9</sup> that taketh thy children and dasheth them against the stones. I shall be greatly straitened in heart, if the Lord do not help. Joab came to the king, and said ; thou hast this day shamed all thy servants. The wicked think to rob my soul, but they shall not be able. Go to Pharaoh. Behold he will go out to<sup>10</sup> the water ; and thou, do thou place thyself over

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Ex. XXIII. 1) Hiphil of יָצַב. 2) Use the participle Kal ; comp. Part I., Ex. XIX. 3) לִי. 4) i. e., to me, לִי. 5) Piel. 6) בָּנָה. 7) i. e., upon the king's being merry ; comp. Part II., Ex. XIX. 8) Hiphil. 9) i. e., blessings of the man ; comp. Part II., Ex. XX, <sup>10</sup>. 10) By ה locale, and the noun must have the article ; comp. Part II. Ex. X.

against him<sup>11</sup>. The Canaanites are spread abroad. I am gone like the shadow when it declineth, I am tossed up and down like the locust. Sinners shall not be able to<sup>12</sup> stand before God.

XXIV. *On the changes effected in the forms of Verbs by Suffixes.*

(Comp. Part I., Ex. LIX.)

EXAMPLES.

Every day my enemies despise me and swear by me. Thou raisest me up, O Lord, when my enemies persecute me, and thou wilt cast me down if I sin. Have mercy upon the city<sup>1</sup>, for (it is) time to<sup>e</sup> favour her. The heavens shall perish, but thou, Lord, shalt endure. As a garment shalt thou change them. If thou seekest her<sup>3</sup> as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Discretion shall preserve thee<sup>4</sup>, understanding shall keep thee. To deliver thee<sup>5</sup> from the way of the evil man, from the man that<sup>6</sup> speaketh froward things. The children of the virtuous woman\* rise up and call her blessed; her

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11) Over against him, לְקִרְבּוֹ, from קָרַב (קר), to meet, and לְ. 12) To, לְ, followed by the infin. constr. Kal.

Ex. XXIV. 1) Accusative, on account of רַחֵם, to have mercy upon. 2) לְ followed by an infin. with the suffix. 3) With 2 epenthetic. 4) עֲלֶיךָ, because שָׁמַר, to preserve, is construed with עָלָה. 5) נִצֵּל, Hiphil. 6) Use the participle. \*) A virtuous woman, אִשְׁת־יָּחִיד.

husband<sup>7</sup> (also), and he praiseth her. Why should I smite thee<sup>3</sup> to the ground<sup>8</sup>? The Lord's portion<sup>9</sup> is his people, Jacob the line of his inheritance. He found<sup>10</sup> him in the land of the wilderness, he instructed<sup>11</sup> him, he kept<sup>12</sup> him<sup>3</sup> as the apple of his eye. Behold, I conspired against my master and<sup>13</sup> slew him. Joshua took seven kings alive and smote them and killed them. God said to Jacob; I will make<sup>14</sup> thee a great nation<sup>15</sup> in Egypt. Joseph's brethren said to one another<sup>16</sup>; Come<sup>17</sup>, let us slay<sup>18</sup> him and cast him into one of the pits, and we will say, An evil beast hath devoured him. In vain do ye comfort<sup>19</sup> me. Who (is) he that will condemn me? I have seen him in the temple of the Lord.

## XXV. *The Apocopate future with ו conversive.*

(Comp. Part I., Ex. LX.)

### EXAMPLES.

Abraham and Abimelech made a covenant; and Abraham took sheep and oxen, and gave them to Abimelech. And Abraham set<sup>1</sup> seven lambs of the flock by themselves. And Abimelech said unto

7) בַּעַל. 8) אֶרֶץ; comp. Part II., Ex. X. 9) חֵלֶק. 10) Future. 11) Hiphil of בִּיַּן. 12) נָצַר. 13) ו followed by a future. 14) שָׂם, followed by לְ. 15) גוֹי. 16) i. e., each to his brother, אִישׁ אֶל-אָחִיו. 17) לָכֵי, imperative of הָלַךְ. 18) First pers. plur. future. 19) Future.

Ex. XXV. 1) יָצַב (נָצַב), Hiphil; comp. Part II., Ex. XXIII.



Abraham, What (mean) these seven lambs<sup>2</sup>, which thou hast set by themselves? And he said, That thou shalt take them of my hand, that they may be a witness unto me<sup>3</sup> that I have digged this well. And they made a covenant at Beer-sheba. Then Abimelech rose up and Phicol the chief captain of his host, and they returned into the land of the Philistines. God commanded Abraham to offer his son upon<sup>4</sup> mount Moriah. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for<sup>5</sup> the burnt offering, and rose up and went unto the place of which God had told him. And he laid the wood for<sup>6</sup> the burnt offering upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together<sup>7</sup>. And they came to the place which God had told them of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon<sup>8</sup> the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And<sup>9</sup> the angel of the Lord called to him out of heaven, and said, Abraham, Abraham; lay not thine hand upon the lad. And Abraham lifted up his eyes and looked, and behold, behind<sup>9</sup> (him), a ram caught in a thicket by his horns; and Abraham went and took the ram, and

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2) Say; Seven lambs these. On the position of the pronoun demonstrative, see Part I., Ex. VIII., <sup>10</sup>. 3) That they may be unto me, בְּעֵדָי אֲנִי. Whence the Daghesh in ל? See St. § 75; Lee, art. 47. 4) כִּי. 5) i. e., wood of the burnt offering. 6) עַל יִצְחָק. 7) יחד. 8) By י conversive. 9) אַחֲרָיו.

offered him up for a burnt offering in the stead of his son.

XXVI. *The Apocopate future with י conversive in roots doubly anomalous.*

EXAMPLES.

The sons of Samuel walked not in the ways of God, and<sup>1</sup> they turned aside after<sup>2</sup> lucre, and took bribes, and perverted judgment. And<sup>3</sup> Satan smote Job with sore boils from the sole of his foot to the crown of his head. And it came to pass on this day that<sup>4</sup> Eli died. And Saul smote the Amalekites from Havilah unto Shur. And David called one of the young men, and said, Fall upon<sup>5</sup> the Amalekite; and he smote him so that<sup>4</sup> he died. Two eunuchs threw<sup>6</sup> Jesebel down, and (some) of her blood was sprinkled on the wall, and dogs eat the flesh of Jesebel. I have trodden the wine press alone, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. Saul and all the people which (were) with him gathered together<sup>7</sup> and came to<sup>8</sup> the battle. And the men<sup>9</sup> of Israel were distressed<sup>10</sup> that day; for

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Ex. XXVI. 1) י conversive. 2) יִסְתָּרִי. 3) The following sentences begin as if each were the continuation of some narrative; and hence with י conversive. 4) י conversive. 5) Fall upon, פָּגַע-י. 6) To throw down (from a height), טָשָׁה. 7) Niphal of יָצַק, with י conversive and the future, as if something had been previously narrated. 8) יָצַד. 9) By the singular, since יֵשׁ is collective, and the verb also follows in the singular. 10) נִכְשָׁה, Niphal.

Saul had adjured the people, saying<sup>12</sup>, Cursed be<sup>13</sup> the man<sup>14</sup> that eateth any food until evening, that<sup>15</sup> I may be avenged on mine enemies. The she ass of Balaam saw an angel of the Lord in the way, and his sword in his hand: and the ass turned aside<sup>16</sup> out of the way, and went into the field: and Balaam smote the ass to turn<sup>17</sup> her into<sup>18</sup> the way.

## XXVII. *The Apocopate Imperative.*

(Stuart, §§ 207, 288 (2) Note.)

The apocopate imperative is found, in regular verbs only in Hiphil, in verbs לָחַץ in Kal and Hiphil. The still more violent abbreviations, e. g., of Tseri into Pattahh (Piel), or into Seghol (Niphil), etc., belong only to single forms.

### EXAMPLES.

Put forth thine hand now<sup>1</sup> and touch all that he hath<sup>2</sup>. And Samuel said to Saul, Suffer (me), and<sup>3</sup> I will tell thee what<sup>4</sup> the Lord hath said to me. And the Lord said unto Moses, Suffer me, and I will destroy the people, and blot out their name. Moses said unto the Lord; See, thou sayest unto me, Bring up this people; and thou hast not let

11) ו conversive, 12) לְאַמֹּר. 13) Cursed be, part. pass. of אָרַר. 14) הָאִישׁ. 15) הַ. 16) נָפְטָה. 17) Hiphil of נָפְטָה. 18) Simply by the article before הָרָכָה, which in pause has הָרָכָה.

Ex. XXVII. 1) אָרַר, joined to the imperative by Maqqeph. 2) i. e., what (is) to him. 3) הַ with the paragoge future. See the following Exercise. 4) אָרַר,

me know<sup>5</sup> whom thou wilt send with me. Rise ye up, and pass over the river<sup>6</sup> Arnon; behold<sup>7</sup> I have given into thine hand Sihon the Amorite and his land, and do thou contend<sup>8</sup> with him in battle. Go and order the servant to saddle the horse. The Lord said to Moses; say unto Aaron, Stretch out<sup>9</sup> thy rod, and smite the dust of the land, that<sup>10</sup> it may become lice throughout all the land of Egypt. Take<sup>11</sup> the men up to<sup>12</sup> the mountain and build them houses.

XXVIII. *The Imperative and Future with He paragogic* (הַ־).

(Stuart, § 305. Lee, artt. 175, 4—7, 189, 10.)

The future with הַ־ expresses exertion or direction of the mind more clearly than the simple future; and with the imperative, הַ־ softens the wish a little. We before saw (comp. Part II., Ex. X., on He locale) that this הַ־ joined to a noun denotes motion to a place. To a verb it adds emphasis. It is particularly frequent with verbs פִּי and פִּי; and of verbs עֵ the regular imperative does not occur, but only the apocopate and paragogic forms.

5) Thou lettest me know, הוֹדַעְתִּי, Hiphil of יָדַע, with the suffix of the first person. 6) נַחַל; prop., a valley with a river. 7) Here the imperative of רָאָה, to see. 8) הִתְרַחַק, Hithpael, with כִּי, with any one. 9) To stretch out, מָצַח. 10) That it may become, וַיִּהְיֶה. 11) Take up, מָצַח, Hiphil. 12) כִּי.



EXAMPLES.

And now swear unto me by God. I and the lad will go yonder and worship, and will come again to you. I will now turn aside and see this great sight. Now go, and bring forth my people out of Egypt. If ye will not hearken to me, I will punish you yet<sup>1</sup> seven times<sup>2</sup> on account of<sup>3</sup> your sins. Samuel, set a king over us, that<sup>4</sup> he may judge us like all the nations<sup>5</sup>. Give us food. Lord hear my prayer, and<sup>6</sup> let my cry come<sup>7</sup> unto thee. I will sing to the Lord as long as I live; I will sing praises to my God, whilst I have any being<sup>8</sup>. The king talked<sup>9</sup> with Gehazi, saying<sup>10</sup>; Tell me, I pray thee, all the great things<sup>11</sup> that Elisha hath done. Let me, I pray thee, kiss my father and my mother. I will follow thee. Let<sup>12</sup> us break their bands asunder, and cast their cords from us<sup>13</sup>. I will call my father, that I may learn<sup>14</sup> what I am to do. I will arise, and go to my father. Give the young man bread, and go, fetch water, for the young man is thirsty.

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Ex. XXVIII. 1) Say; So (וְ) I add (וְשַׁפַּחְתִּי Hiphil) to punish (וְשַׁפַּחְתִּי Piel) you. 2) שֶׁבַע. 3) עַל. 4) i. e., to judge us, לְשַׁפְּטֵנוּ, infin. of שָׁפַט. 5) גּוֹיִם, from גּוֹי. 6) וְ joined to the following substantive. 7) Future. 8) Whilst I have any being, בְּעוֹדִי, from עוֹד, to return (of time). 9) Partic. Piel of דִּבֶּר. 10) לְאִמֹּר. 11) Plur. of the fem. בְּדוֹלֵהָ, with the article. 12) By the first pers. plur. of the future, with הַ paragogic. 13) Comp. Part I., Ex. XLV. 14) i. e., in order to cause to instruct me, לְהוֹדִיעֵנִי, infin. Hiphil of יָדַע, to know.



ENGLISH-HEBREW  
LEXICON.

The following table of the division of nouns according to Professors Stuart and Lee is here given in order to facilitate reference to the two grammars.

STUART.		LEE.	
MASCULINES.	PAR. XXV.	PRIMITIVE NOUNS.	
Decl. I.	§§ 345, 346.	Class I. Species 1,	art. 148.
— II.	§§ 347—349.	— - — 2,	— 149.
— III.	§§ 350—352.	— - — 3,	— 150.
— IV.	§§ 353—355.	— - — 4,	— 151.
— V.	§§ 356—358.	— - — 5,	— 152.
— VI.	§§ 359—370.	— II. Forms, 1—11.	— 153.
— VII.	§§ 371—373.	AUGMENTED NOUNS.	
— VIII.	§§ 374—376.	I. Class I. Forms 1—5,	art. 154.
— IX.	§§ 377—379.	- — II. — 1—3,	— 155.
FEMININES.	PAR. XXVI.	II. — I. — 1—5,	— 158.
— X.	§§ 380—382.	— — II. — 1—3,	— 159.
— XI.	§§ 383—386.	— — III. — 1—7,	— 160.
— XII.	§§ 307—389.	— — IV. — 1—15,	— 161.
— XIII.	§§ 390—392.	— — V. — 1, 2,	— 162.
		— — VI. — 1—11,	— 163.
		— — VII. — 1—3,	— 164.
		— — VIII.....	— 166.
		— — IX. ....	— 167.
		— — X. ....	— 168.
		III.— I—IV. ....	— 169.
		Proper Names, .....	— 176.



## ENGLISH-HEBREW LEXICON.

### A A R

*Aaron*, אֶהֱרֹן; Root, uncertain, [qu. אָהַר? or, as St. Jerome says, אֶהֱרֹן, a mountain?] Aaron was of the tribe of Levi, brother of Moses, and first high priest.

*Abimelech*; see, *Father*.

*Abiram*; see, *Father*.

*Able, to be*; see, *to be Finished*, 3).

*Abominable*; *to Abominate*; *an Abomination*; see, *to Despise*.

*Abraham*; *Abram*; see, *Father*.

*Accomplish, to*; see, *to Make*.

*According to, secundum*, לְ, קָ.

*Account of, on, 1) עַל 2) לְמַעַן 3) בְּעֵרֹר*

*Accursed thing, an, אֶחָדָם* (S. VI; L. cl. I, sp. 3). Root, אָחַד, Hiphil, *to consecrate*, but also, like *sacrum reddere, to curse*.

*Aquit, to, אָקַד Piel*; prop., *to declare innocent*.

*Act wickedly, to, 1) עָוָה*

### A D A

Hiphil; *against any one, עַל*. In Kal, prop. *to be crooked*.—Hence עֲוֹן (S. III; L. Pr. cl. II, f. 10), *Sin, Iniquity, Wickedness*, and its consequence, *Misery*.

*Adam*; see, *Man*.

*Adjure, to, אָלַח*.

*Adversary*; see, *to be Narrow*.

*Adversary, an*; see, *to Rise*.

*Afflict, to, אָנַח Piel*. In Kal, *to be Low*. Hence אָנִי (S. VI, u.; L. Pr. cl. I, sp. 5), *Affliction*; and, אָנִי, m. (S. VIII; L. Pr. cl. II, f. 5), *a Poor man*.

*After, Behind, אַחֲרַי*, after verbs of following and seeking, and followed by a substantive: and hence the construct form. אַחֲרַי כֵּן, *hereupon*. Root, אָחַר, *to be behind, to follow*: hence also, אַחֲרֵךְ, *Another*.

*Ahasuerus, אֶחָשֶׁרֶשׁ*, evidently a Persian compound. The first half of the word (אֶחָשׁ) occurs in several names (Comp. Lee, art. 169, 10). and is equivalent to, *excellence*,

*greatness*: the second is uncertain; perhaps, *prince*, *hero*.

*Ai*, N. pr., עַי (in pause, עֵי), a city of Canaan, on the northern boundary of the tribe of Benjamin. Root, prob. עָיָה, *to be crooked or bad*, whence עַי, *a hill, heap, ruin*.

*All*; see, *to be Finished*, 2).

*Alone, apart, separately*, לְבַד (from the root בָּדַד, *to separate*). When לְבַד takes suffixes it is declined after decl. VIII; as, *by himself*, לְבַדּוֹ.

*Altar*; see, *Burnt-offering*.

*Also*, גַּם. Root, גָּמַם, Arab., *to heap up*. Both—and, as well—as also, גַּם־וְגַם.

*Amalekites, the*, עֲמֻלִּים (Gr. Ἀμαλῆκ), plur. עַמְּלָקִים, N. pr., a people between Palestine and Arabia.

*Ambush, an*, אֶרֶב, m. (S. VI; L. Pr. cl. I, sp. 5), from אָרַב, *to lay an ambush, dolosnectere*. Whence also, *a Window (of heaven)*, אֶרֶבָה, f. (S. X; L. Pr. cl. II, f. 10.)

*Amminadab*; see, *People*.

*Ammonite, an*; see, *People*.

*Among*, inter, בְּרוּחַ (Part II, Ex. XIII). From, רִיחַ, construct form, רוּחַ, *the middle*. Therefore, *in the middle or midst*, i. q., *among*.

*Amorite, an*; see, *to Say*.

*Anab*, N. pr., עֲנַב.

*Anakite*, עֲנָק, plur. עֲנָקִים. a people who dwelt in Palestine, previously to the Israelites

possessing that country, but were afterwards utterly destroyed.

*Ancle*, אֶרֶסֶל, m. (S. VIII), only in the plural and dual. Root, אָרַס, *to bend*; therefore, *the place where there is a joint*.

*And*, וְ, before a letter with a vowel; וּ before Sheva and ב, מ, ה. (S. § 152, (c) (4); L. art. 173, 3, 4). Before gutturals with a composite Sheva, it takes the corresponding medial vowel, as וַחֲלוֹם, *and a dream*, S. § 152, (c) (1); L. art. 173, 6.—Respecting וְ conversive (וְ) see S. § 208; L. artt. 231, 12, and 240. וְ signifies also, *in order that*. The root is אָרַח, אָרַח, *to be, come to pass, accidit ut*.

*Aner*, N. pr., עֲנַר.

*Anger, Wrath*, 1) אַף, m. (S. VIII; L. Pr. cl. I, f. 1); see, *Nose*. 2) חֲמָה, f. (S. XI; L. Pr. cl. II, f. 3), (Part I. Ex. 15); see, *Heat*. 3) עֲבָרָה, f. (S. XII; L. Pr. cl. I, sp. 2), (Part I. Ex. XXI); see, *to Pass over*.

*Anoint, to*, מָשַׁח. Subst. מִשְׁחָה, m. (S. III; L. Pr. cl. II, f. 5; prop. part. pass., S. § 212 (7).), *the Anointed, the Messiah*.

*Another*; see, *After*.

*Answer, to*, עָנָה.

*Appear to*; *Appearance*; see, *to See*.

*Apple of the Eye, the*; see, *Man*.

*Appointment, to make an,* יָצַד, Niphal; especially for assembling together, *to assemble together by appointment or agreement.* Hence, מוֹיָד, m. (S. VII; L. Augm. II, cl. IV), *a Season, appointed time*, at feasts to which the people assembled together; and עָדָה, f. (S. XI; L. Pr. cl. II, f. 3), *an Assembly, Congregation.*

*Apron, an,* חֲגוּרָה, f. (S. X; L. Pr. cl. II, f. 10), especially in the plural; from the root, חָגַר, *to gird about.*

*Ararat, an,* אֲרָרַט, N. pr., of the mountain in Armenia on which the ark of Noah rested.

*Ark, an,* 1) תְּבִיחָה f. (S. X); especially, *Noah's ark.* 2) *The ark of the covenant*; see, *Lion.*

*Armed force, an*; see, *Fire.*

*Arnon, the,* אֲרֻנּוֹן, a river and valley to the north of Moab.

*Arm one's self, to,* חָלַץ Ni-phal; prob. denom. from חָלַץ (dual, חֲלָצִים) *a loin, to gird one's loins.* Hence, *a Soldier, Armed man,* חֲלָצִי, m. (S. III; L. Pr. cl. II, f. 7), *miles expeditus, alacer.* Compare this word with חָלַץ, *to Deliver.*

*Arrow, an,* חֲצִיז, m. (S. VIII; L. Pr. cl. I, sp. 3), from חָצַץ, *to cleave, wound.*

*As, 1)* כִּי; with suffixes, כְּמוֹ (S. 408; L. art. 174, 8). But before כִּי and כִּי, כִּי is more usual; as, כִּי־הֵם, *as they.* 2) *So as,* כִּי, also, כִּי־אֵשֶׁר.

*Asaph*; see, *to Collect.*

*Ascend, to*; see, *to Go up.*

*Asenath,* אֲסֵנֶת, N. pr., one of the wives of Joseph, daughter of the priest Potipherah. It is apparently an Egyptian word.

*Ashdodite, an,* אֲשְׁדוּדִי, N. gent., (S. § 316, (c) note; L. Augm. II, cl. VIII), an inhabitant of Ashdod, a city on the Mediterranean, to the south of Gaza in Philistia. Root, אָשַׁד, *to be Low*; therefore Ashdod a city, lying in a low situation, in the plain of Sephela—שֶׁפֶלָה, *to be low.*

*Asher*; see, *to Bless, 1)*

*Ashes,* אֶפֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Comp. עָפָר, *Dust.*

*Ass, an,* חֲמוֹר, m. (S. I; L. Pr. cl. II, f. 11), from חָמַר, *to be somewhat red.* Hence also, *a Fallow-deer,* חֲמוֹרִי, m. (L. Augm. II, cl. II, f. 4). Again, חֲמוֹר, m. (S. VI; L. Pr. cl. I, sp. 5), *Clay.*—*A She-ass,* אֲרוֹן, f. (S. III; L. Pr. cl. II, f. 10); conf. S. § 320, (b) 5.

*Assemble, Review, Number, to*; see, *to Visit.*

*Assemble, be Gathered together, to*; see, *to Collect.*

*Assembly, an*; see, *to make an Appointment.*

*Assist, to,* עָזַר. Hence, *a Help,* עֲזָרָה, f. (S. VI; L. Pr. sp. 3; comp. S. § 320, (b), and L. art. 148, 8), said of Eve, as a help meet for Adam. *Help,* עֲזָרָה, f. (S. XII; L. Pr. cl. I,

sp. 3). *Azareel*, אֶזְרֵאֵל, prop., *God helpeth*. Comp. S. § 317, note 2; L. art. 170, 5.

*As well—as also*; see, *Also*.

*Assyria*, אַשּׁוּר, N. pr. f. Derivation uncertain. Under this name the Hebrews originally comprehended Assyria and Syria.

*At*, 1) of place, אֵת. By the side of water, *at* is rendered by עַל, as we use the word 'upon.' 2) of time, אֵת.

*Attack*, to; see, *to Meet*.

*Attire*; see, *to Place*.

*Avenge*, to, נָקַם; Niphal, *to be Avenged*, upon any one, נִקָּם; Hophal, *to suffer vengeance*, *be punished*.

*Awake*, to, עָרָץ.

*Azariah*, אֶזְרִיָּה, N. pr. Etymology uncertain. אֶזְרִי from אֶזְרָה (S. § 317, note 2; L. art. 170, 5), and אֶזֶל (*by the side of*)?

*Azareel*; see, *to Assist*.

## B

*Baal*, בַּעַל, N. pr. of a national god of the Phœnicians, frequently worshipped also by the Hebrews. Prop. *Lord*, from בָּעַל, *to possess*, *rule over*. Subst. בַּעַל, m. (S. VI; L. Pr. cl. I, sp. 1), *a Lord*, *Master*.

*Babylon*, בָּבֶל, N. pr. of the metropolis of Babylonia, on the Euphrates. The etymology is uncertain, whether from בָּבֶל to confound, with reference to the confusion of languages

mentioned Gen. xi. 9, or from בֶּאֱבָב Arab. *fool* and אֵל contracted from אֵלֵּל, *God*.

*Bad*; see, *Evil*.

*Bake*, to, אָפָה. Hence part., אֹפֶה, m. (S. IX; L. cl. II, f. 9), *a Cook*, *Baker*. *To be Baked*, Niphal.

*Balaam*; see, *to Swallow up*.

*Balance*, a, מִאֲזָנִים (from a sing., מִאֲזָן) dual, because it has two scales. Root, יָזַן (יִזֵּן), Arab., *to weigh*.

*Band*, a, אָסַר, m. (S. III; L. Pr. cl. II, f. 7). Root, אָסַר, *to bind*. Cognate with אָסַר is יָסַר; hence also, *a Band*, *Fetter*. 2) מוֹקֵר, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָסַר, Niphal, *to chastise*, *teach*; hence, מוֹסֵר, m. (S. II; L. Augm. II, cl. IV, f. 11), *Instruction*, παιδεία. From אָסַר we have, *one Bound*, *a Prisoner*, אָסִיר, m. (S. III; L. Pr. cl. II, f. 5). 3) *The band of a yoke*, מוֹמָה, f. (S. X.) Root, מוּט, *to totter*; Hiphil, *to cause to fall*, *to bend down*.

*Banquet*, *Feasting*, a, מִשְׁתֵּה, m. (S. IX; L. Augm. II. cl. IV, f. 3), from שָׁתָה, *to drink*.

*Bat*, a, עֹטֶלֶף, m. (S. VII), from עָטַל, Arab., *dark*, and אָף, *flying*.

*Bath*, a; see, *to Wash*.

*Battle*; see, *Bread*.

*Be*, to, 1) a) The substantive verb, as the simple copula,



is not expressed in Hebrew; as, *God is righteous*, יְהוָה יָדוֹן (without יָדוֹן). But *b*) in the future (present), the Hebrew language employs its verb יִהְיֶה; as, *I will be*, יִהְיֶה; especially with י conversive, in the sense of *to happen, come to pass*; e. g., *and it came to pass*, וַיְהִי. *c*) *not to be*, אֵין; see, *Not*, 4).

— 2) Allied to יִהְיֶה is the form יְהוָה. The name יְהוָה has its origin in this verb. יְהוָה is in form the third pers. of the future; therefore *Jehovah, a Being that will be, that continues*. God gave himself this name, *I am that I am*, אֶהְיֶה אֲשֶׁר אֶהְיֶה. The word borrows its vowels from יִהְיֶה; since the Jews, from a feeling of piety or superstition, would not pronounce the word יְהוָה. Respecting the probable original punctuation (יְהוָה, יְהוָה, יְהוָה, יְהוָה), see Gesen. Heb. Lex. v. יְהוָה. From the same root we have also the proper name, יְהוּא, *Jehu*, i. q., יְהוּ, *he will be*, with the Chaldaic א. The same form occurs also for יְהוָה in compound proper names: at the beginning of words, יְהוּ, יְהוּ; at the end, יְהוּ, יְהוּ.

— 3) יְהוָה, Arab., *to desire, covet*; hence the subst., *Desire*, then its consequence, *Calamity*, יְהוָה, f. (S. X; L. Pr. cl. I, sp. 1), esp. in the plur.

*Beam*, a, כֶּבֶד, (S. III; L. Pr. cl. II, f. 5), ἀπαξ λεγόμενον. Root, כֶּבֶד, *to bind*.

*Bear*, a, דָּב, masc. epicæen. Etymology uncertain.

*Bear*, to; see, *to Raise*.

*Bear* (children), to, יָלַד; Hiphil, *to Begot*; Pual, *to be Born*. Subst., one born, a *Son*, יָלִיד, m. (S. III; L. Pr. cl. II, f. 5). A *Child*, יָלִיד, m. (S. VI; L. Pr. cl. I, sp. 1). *Birth, Nativity*, מוֹלֶדֶת, f. (S. XIII; L. Augm. II, cl. IV).

*Beard*, a, זָקַן, comm. (S. IV; L. Pr. cl. II, f. 2). Root, זָקַן, *to have a long beard, to be old*. — *The elders*, plur., with the article. — *Old age*, זָקְנִים, the plural serving to form the abstract.

*Beautiful*, יָפָה, m. (S. IX; L. Pr. cl. II, f. 1), from יָפָה, *to shine*. — *Beauty*, יָפִי, m. (S. VI; L. Pr. cl. I, sp. 5), in pause, יָפִי.

*Bed*, a; see, *to Turn*, 2)

*Because*; see, *That*.

*Bee*, a; see, *to Speak*.

*Beersheba*; see, *Well*.

*Before*, 1) of place, a) coram, יָפְנִי and מִפְּנֵי; see, *to Turn*, 1). *b*) לְנֶגֶד, לְנֶגֶד; see, *to Shew*. 2) of time, a) עַד-עַם. *b*) מִן-הַיּוֹם, from הַיּוֹם, *to cut off or away*, therefore prop., מִן-הַיּוֹם, a cutting off.

*Begot*, to; see, *to Bear* (children).

*Begin*, to; see, *to Pierce through*.

*Beginning, a* ; see, *Head*.

*Believe, to* ; see, *to be Established*.

*Belly, a*, גִּחְוֹן, m. (S. III ; L. Pr. cl. II, f. X), of creeping things. Root, Chald. גִּחְוֹן, *to bend, curve*.

*Benhadad* ; see, *to Build*.

*Benjamin* ; see, *to Build*.

*Bethel* ; see, *God*.

*Between*, בֵּין ; see, *to Understand*.

*Bethuel*, בְּאֶתְרוּאֵל.

*Bind, to*, עָבַד.

*Bird, a* ; see, *to Fly*.

*Birth* ; see, *to Bear* (children).

*Blaspheme, to*, גָּדַף, Piel.

*Blast* ; see, *Breath*.

*Bleating* ; see, *Voice*.

*Bless, to*, 1) אָשַׁר, prop. i. q. יָשַׁר, *to be straight* ; Piel, *to call blessed, to bless*. Hence subst. אֲשֻׁר, m. (S. VI ; L. Pr. cl. I, sp. 1), *blesedness*, esp. in the plural. אֲשֻׁרֵי הָאִישׁ, the blessings of the man, i. e., blessed is the man. The N. pr. *Asher*, אָשֶׁר, a son of Jacob. — *Who, which*, etc., אֲשֶׁר, for all genders and numbers ; this word receives its relative force from the idea of ‘direction,’ ‘relation,’ in the Kal of אָשַׁר. For the use of this pronoun, see S. §§ 477, 478 ; L. artt. 216, 13—15, and 242, 1, 2.

— 2) cognate with אָשַׁר is יָשַׁר, *to be straight*.—Hence adj. and subst., *Right, Righteous, Upright*, יָשָׁר, m. (S. IV ;

L. Pr. cl. II, f. 2). Again, a straight way, a plain, מִישׁוֹר.

— 3) also, *to Bless* ; a *Blessing* ; see, *to Kneel down*.

*Blind*, עִוֵּר, (L. Augm. I, cl. f. 1). Root, עוּר (*to be hollow?*) *to be blind*. With this root appear to be connected, מַעְרָה, f. (S. IX ; L. Augm. II, cl. IV, f. 15), a *Cave, Cavern*, and עִיר, f. (S. I ; L. Pr. cl. I, f. 4), a *City, Town*.

*Blood*, דָּם, m. (S. II).

*Blow, to*, גָּפַח. 2) *to Blow with the trumpet*, רָמַק. See, *Trumpet*.

*Bondage* ; see, *to Serve*.

*Bone, a* ; see, *Mighty*.

*Book, Writing, a* ; see, *to Number*.

*Booth, a* ; see, *to Cover*.

*Booty* ; see, *Spoil*.

*Border, Coast, a*, גְּבוּל, m. (S. I ; L. Pr. cl. II, f. 8). Root, גָּבַל, *to border*. 2) *Border, Limit, End*, קֶצֶת, m. (S. IX ; L. Pr. cl. II, f. 1 ; פָּ for קָ, art. 143, 5, \*) ; (Part I, Ex. XXXVIII), and קֶצֶת, f., (S. XI), (Part I, Ex. XXXIX) ; from קֶצֶת, *to cut off*. But since the end may also be the beginning, hence, *at the beginning, in front*, בְּרֵאשִׁית, with a noun following in the construct state, בְּרֵאשִׁית.

*Born, to be* ; see, *to Bear* (children.)

*Both—and* ; see, *Also*.

*Bottle, a*, בִּקְבִיט, formed from the sound made in

pouring a liquid out of a bottle.

*Bough, a*, פֶּאֶרַח (Syriac for פֶּאֶרַח), f. (S. X; L. Pr. cl. II. f. 7), from פָּאֵר, Piel, *to adorn*.

*Bowels, the*; see, *to Draw near*.

*Boy, a*; see, *to Drive away*.

*Branch, a*, 1) נֶצֶר, m. (S. VI; L. Pr. cl. I, sp. 3). Root, נָצַר, Arab., *to grow green, be green*. 2) עָפִי, m. (S. VI; L. Pr. cl. I, sp. 5). Root Arab., *to have foliage*. 3) כַּפָּה, f. S. X; L. Pr. cl. I, sp. 4). See, *the Sole of the Foot*.

*Brass, Copper*, נְחֹשֶׁת c., (m. only once.)

*Bread, Food*, לֶחֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, לָחַם, *to consume*. Hence Niphal, נִלְחַם, *to War, Carry on war*; with any one, עִם; *repecting any thing*, עַל. Hence מִלְחָמָה, f. (S. XI; L. Augm. II, cl. IV, f. 1), (st. constr. מִלְחָמָה), *War, Battle*.

*Breadth*; see, *to be Wide*.

*Break*; *Break to pieces, to*, שָׁבַר; *to be Broken*, Niphal. With לָב the Niphal is also transitive; *to break any one's heart*, i. e., *to move him to repentance*. Hence, שָׁבַר, m. (S. VI; L. Pr. cl. I, sp. 4), *Corn (ground in the mill)*; and hence again, a denominative verb, שָׁבַר, *to Buy and Sell*, namely, *corn*. 2) *To Break down, Destroy*, הָרַס; *to be*

*broken down or destroyed*, Niphal.

*Breath, Wind, Spirit*, רֵיחַ, c. (S. VI; L. Pr. cl. I, sp. 5), but very rarely m.; plur. רֵיחִים. 2) נִשְׁפָּחָה, f. (S. XI; L. Pr. cl. II, f. 2), *a Blast* (Part I, Ex. XXXIX), from נָשַׁח, *to blow strongly*. Cognate with רֵיחַ is רִיחַ, *to smell*, only in Hiphil. Hence, רִיחַ, m. (S. I; L. Pr. cl. I, sp. 3), *Odour*. Again, *Jericho*, יְרִיחוֹ, (also יְרִיחָה).

*Bribe, a*, שָׁחַד, m. (S. VI; L. Pr. cl. I, sp. 5). Root, שָׁחַד, *to present*.

*Brick, a*, לֶבְנָה, f. (L. Pr. cl. II, f. 3); plur. לְבָנִים. Root, לָבַן, *to be white*; because a white chalky clay was used for making bricks. From the same root, *Lebanon*, לְבָנוֹן, prop., *the White mountain*, because its eastern summit is always covered with snow.

*Bride, a*; see, *to be Finished*, 2).

*Bright, to be, to Shine*, אֹר, Hence adj. *Bright, Shining*, אֹר. Subst. *Light*, אֹר, m. (S. I; L. Pr. cl. I, sp. 1), also fem.; and מְאֹר, m. (S. III; L. Augm. II, cl. IV).

*Bright, to make*, 1) כָּרַר = *to cleanse*. 2) *to make bright by hammering, to Sharpen*, לָטַשׁ.

*Brightness*, נֹגַהּ, f., from נָגַהּ, *to shine*.

*Bring, to*, 1) see, *to Come*. 2) *to Bring forth or Yield*



*fruit*; see, *Fruit*. 3) *to Bring as a sacrifice or burnt offering*; see, *to Go up*, also, *Fire*. 4) *to Bring back*; see, *to Return*. 5) *to Bring forth grass*, יָשַׁן. Hence, יָשֵׁן, m. (S. VI; L. Pr. cl. I), *tender herbs, Grass*. b) *to cause to bring forth (grass)*, יָשַׁן Hiphil; see, *to grow*. 6) *to Bring down, Humiliate*, שָׁפַל Hiphil; in Kal it signifies, *to be low*. Hence, שָׁפַל, f. (S. XI; L. Pr. cl. II, f. 3), *a Low place, Valley, Plain*. 7) *to Bring up*; see, *to Go up*.

*Brother, a*, אָח, m. (S. § 394; L. Pr. cl. II, f. 1). State const. אָחִי. Fem., אָחוֹת, *a sister*.

*Build, to*, בָּנָה. Hence, בֵּן, m. (S. § 394; L. Pr. cl. I, sp. 3), *a Son, Child*, and gen. *posterity, descendants*. — Obs. — בֵּן with the number of years of a person's life is equivalent to, *old*. See Part II, Ex. IX, *Remark*. — The following proper names are compounds of בֵּן; *Benjamin*, בִּנְיָמִין, i. e., *son of the right hand*, from יָמִין, *the right hand*; *Benhadad*, בְּנֵי־הָדָד, *son of Hadad*, the name of several kings of Syria. Hadad was a king of Idumea. — Contracted from בְּנֵי־בַת is בַּת, f., *a Daughter*, plur. בָּנוֹת. *A king's daughter*, בַּת־מֶלֶךְ.

*Bukkiah*, בּוּקִיָּה.

*Bullock, a*, פָּר; see, *Winepress*.

*Burden, a*, סָבֵל, m. (S. VI; L. Pr. cl. I, sp. 3), and סָבֵלָה, f. (S. XII; L. ib. sp. 4), from סָבַל, *to carry burdens*.

*Buried, to lie* (of hidden treasures); see, *to Hide*.

*Burn, to*, 1) of fire, a) transitively, בָּרַעַר. b) intransitively, יָקַד. 2) *to Burn, Consume with fire*, שָׁרַף; *to be Burnt*, Niphal; *with any thing*, בָּ. 3) *to Burn, Set Fire to*, esp. of materials for incense or sacrifice, נָקַט, Hiphil.

*Burning, Flaming*, לָהֵט, part. Kal of לָהַט.

*Burnt-offering, a*, 1) עֹלָה; see, *to Go up*. 2) מִזְבֵּחַ, m. (S. VII; L. Augm. II, cl. IV, f. 3), plur. זֹת. Root, זָבַח, *to slay sacrifice*; also, *the place on which a sacrifice is offered up, an Altar*. 3) *to bring or offer as a sacrifice or burnt offering*; see, *to Go up*, also, *Fire*.

*Bury, to*, קָבַר. Hence subst. קֶבֶר, m. (S. VI; L. Pr. cl. I, sp. 4), *a Grave*.

*Bush, a*, סִנֵּה, m.

*But, 1)* with a noun, וְ. 2) with a verb, וְ, with Daghash in the next letter (vau conversive.)

*Butler, a*, מִשְׁקָה, m. (S. IX; L. Augm. II, cl. IV, f. 7), from שָׁקַח, *to drink*.

*Buy, to*, 1) קָנָה. Hence, מַקְנֵה, m. (S. IX; L. Augm. II, cl. IV, f. 3), *that which is bought, Property, Cattle, be-*



cause cattle are the principal riches of nomadic people. 2) *to Buy corn*; see, *to Break*.

## C

*Cain*, קַיִן.

*Calf*, *a*, עֵגֶל, m. (S. VI; L. Pr. cl. I, f. 3), from עָגַל, *to roll*.

*Call* (by name) *to*; see, *to Pierce through*.

*Call, Call upon, to*, קָרָא. *An assembly*, מִקְרָא, m. (L. Augm. II, cl. IV, f. 1), prop. *the calling together to an assembly, which took place on every sabbath*.

*Camel*, *a*, גָּמֶל, m. (S. VIII; L. Pr. cl. II, f. 2), plur. גָּמָלִים. This word has passed over into almost all languages. It was probably of Bactrian origin.

*Camp*; see, *to Pitch a tent*.

*Canaan*, כְּנַעַן. *A Canaanite*, כְּנַעֲנִית, m., כְּנַעֲנִית, f. Root, כִּנֵּעַ, Hiphil, *to humble*.

*Caravan*, *a*; see, *Path*.

*Cast, to*; see, *to Throw*.

*Caterpillar*, *a*, חֲסִיל, m. (S. III; L. Pr. cl. II, f. 5), from חָסַל, *to consume*.

*Cattle*, 1) בְּהֵמָה, f. (S. XI; L. Pr. cl. II, f. 3). Construct form בְּהֵמַת. Root, בָּהַם, Arab., *to be dumb or mute, obmutuit*. 2) מְהֵנָה; see, *to Buy*.

*Cause* (that is pleaded), *a*; see, *to Plead*.

*Cave, Cavern*, *a*, מְעָרָה; see, *Blind*.

*Cease, to*, חָדַל and חָדַל (S. § 181, (b); L. art. 188, 2).

*Cedar*, *a*, אֶרֶז, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָרַז, *to be firm*; of a tree, *to take deep root*.

*Chain*, *a*, רִתּוּק, m. (S. I; L. Augm. I, cl. I, f. 2), from רָתַק, *to bind*.

*Chamber*, *a*, לְשֹׁכָה, f. (S. XII; L. Pr. cl. I, sp. 4).

*Chamberlain*, *a*; see, *Eunuch*.

*Change itself, to*, חָפַץ, Niphil; *into any thing*, אָל. In Kal, *to turn, pervert*. Hence, רְתִיבוּכָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *Frowardness*.

*Chapiter*, *a*, צִפָּת, f., from צָפַץ, *to decorate, adorn*.

*Charge*, *a*; see, *to Keep*.

*Chief*, *a*, שָׂר, m. (S. II; L. Pr. cl. I, sp. 1), from the root, שָׂרָה, *to be the first*, therefore also, *a Prince, Captain*. Hence also, שָׂרָה and שָׂרִי fem., *a Princess*.—*Sarai*, the name of Abraham's wife was changed (Gen. xvii. 15), upon the promise of a numerous posterity, *to Sarah*.—Hence also the name *Israel*, יִשְׂרָאֵל (Gr. Ἰσραήλ), from שָׂרָה and אֵל, which was given to Jacob. A modified form is *Jesharelah*, יִשְׂרָאֵלָה.

*Child*, *a*, 1) בֶּן; see, *to Build*. 2) יָלֵד; see, *to Bear* (children). 3) esp., *a child not grown up*, עוֹלֵל; see, *to Go up*.

*Choose, Choose out, to,* בָּחַר.

*City, Town, a,* 1) עִיר, f.; see, *Blind.* 2) תָּרִיחַ, f. (S. X; L. Pr. cl. I, sp. 4), (Part I, Ex. XXV), from תָּרַח, *to meet*, Piel, *to lay timber, to build.*

*Clay; see, Ass.*

*Cleanse, Purify, Polish, to,* כָּבַר Piel. In Kal, *to separate, part.* In Hithpael, *to cleanse, purify one's self.* Subst., *Corn*, בָּר, m. (L. Pr. cl. I, sp. 1), separated from the chaff. *Cleanness*, בּוֹר, m. (S. I). 2) *to Cleanse* (from pollution), *Expiate; see, to Sin.*

*Cleave* (wood), *to,* כָּצַח Piel. Hence, *a cleft in mountains, a valley*, בְּקָעָה, f. (S. XII; L. Pr. cl. I, sp. 4).

*Climb, to; see, to Go up.*

*Cloud, a,* עָב, comm. (S. I). Root, *עִיב = עָבַב, to Cover.* 2) עָנָן, m. (S. IV; L. Pr. cl. II, f. 2). 3) נִשְׁחַק, m. (S. VI; L. Pr. cl. I, sp. 1), only in the plural; from שָׁחַק, *to rub to pieces*; hence the substantive is used principally of *clouds of dust, or of drizzling rain.*

*Coat of many colours, a,* פָּס, m. (S. VIII): acc. to others, *a coat with sleeves, a garment reaching to the ancles, and worn only by persons of rank; therefore, a full, rich, garment; and the word appears allied to* מִפְסָה, *fulness*, Ps. lxxii. 16. Root, prob. פָּסַם.

*Collect, Bring together, to,* 1) צָבַר; *to Assemble, be Gathered*

*together, Niphal and Hithpael.* 2) צָבַם Piel (Part I, Ex. XXI). 3) *to be Gathered together,* צָבַם Pual (Part I, Ex. XXIV). In Kal, *to collect, esp. ears of corn, to Glean.* 4) *to Assemble together, be Gathered together,* צָבַם Niphal; *to be Withdrawn, the same.* Hence, *Asaph,* צָפַח m. (*one that collects*). From the root צָפַח (צָפַח) is derived, *Joseph*, יוֹסֵף (prop. יוֹסֵפֶה), *he addeth unto.*

*Come, to,* 1) הָלַךְ; see, *to Go.* 2) בּוֹא, a) prop. *to Go into; of the Sun, to Set.* Hence, מַבּוֹא, m. (S. III; L. Augm. II, cl. IV), *Sunset. Income, Revenue, Increase,* הַבְּוֹאָה, f. (S. X; L. Augm. II, cl. VI). b) בּוֹא, in Hiphil, *to Bring.*

*Come or Draw near, to,* נָבַשׁ.

*Comfort, Console, to,* נָחַם Piel; Kal not in use. Hence, נִחָמָה, f. (S. X; L. Augm. I, cl. II, f. 1), *Comfort, Consolation.*

*Command, Order, to,* צִוָּה, only in the Piel, with an accusative of the person to whom the command is given.—Hence subst., מִצְוָה, f. (S. X; L. Augm. II, cl. IV), *a commandment, command.*

*Commandment, Order, a,* 1) בָּקִיר; see, *to Visit.* 2) מִצְוָה; see, *to Command.*

*Commend, Entrust, to; see, to Visit.*

*Companion, Friend, a*, רֵעַ, m. (S. I; L. Pr. cl. I, sp. 1), and רֵעוּת, f. Root, רָעָה, to be acquainted with any one.

*Compass, Surround, to*, סָבַב.

*Compassion, to have, to Pity*, רַחַם Piel; upon any one, עָל, also by the accusative. Hence *Compassionate, Merciful*, רַחוּם (L. Augm. I, cl. I, f. 2), said only of God. *Jerohqm*, יִרְחֵם, prop. *the Merciful*.

*Conceal, to; see, to Hide*.

*Condemn, to; see, Wicked*.

*Coney, a*, נִצָּן, m. (S. IV; L. Pr. cl. II, f. 2). Root, נִצָּן, to hide, conceal. ו, ש, ט, and צ, are letters of similar sound.

*Confidence; see, Fool*.

*Congregation, a*, קָהָל, m. (S. IV; L. Pr. cl. II, f. 2), from קָהָל, Niphal, to assemble together. 2) עָדָה (Part I, Exx. XXXIX and XLI); see, to make an Appointment.

*Consolation, נִחָמָה; see, to Comfort*.

*Consume, to; see, to Destroy*.

*Consult, take Counsel with, to; see, to Deliberate*.

*Conspire, to*, קָנַשׁ, against any one, עָל; in Hithpael, to make a League against any one, נָאָל.

*Contention; see, to Plead*.

*Copper; see, Brass*.

*Cord, Rope, a*, עֲבוּת, m. (L. Pr. cl. II, sp. 11). Plur.

וּם and וּת. Root, עָבַת, to be twisted.

*Corn, 1) נֶשֶׁבֶר; see, to Break. 2) בָּר, m.; see, to Cleanse*.

*Corner, a*, פָּאָח, f. (S. XI). Root, פָּאָח, to cleave, cut off. 2) פָּנָה. Root, פָּנָה.

*Corpse, a, 1) גּוֹיָה, f. (S. X; L. Pr. cl. II, f. 5), (Part I, Ex. XXXIX). 2) נִבְלָה, f. (S. constr. form acc. to X, with suff. acc. to X and XI; L. Pr. cl. II, f. 2), from נָבַל, to fade away; of animals, a Carcase. From the same root, גָּבַל (נִבְלָה), m., (S. VI; L. Pr. cl. I, sp. 3), a Psalter? Prop., a bottle, cask. Since the bottles of the ancients were of a conical form, hence the name of the Psalter, a kind of harp or lyre; for St. Jerome (Archæol. 7, 10) observes that this instrument was in the shape of an inverted delta (∇).*

*Counsel, Discretion, 1) עֲצָה; see, to Deliberate. 2) מִזְמָה; see, to Threaten*.

*Couple, to; see, to be Joined together*.

*Course (of Priests or Levites), a; see, to make Smooth*.

*Covenant, a*, בְּרִית, f. (S. X.) Root, בָּרַח, to cut off or away; because parties in making a covenant used to walk between the parts of a slaughtered victim. To make a covenant, בָּרַח בְּרִית. To establish a covenant; see, to Rise. To



*make a covenant or league against any one*, i. e., *to conspire*; see, *to Conspire*.

*Cover, to*, כָּסָה Piel; *to be covered*, Pual.—*A Seat with a covering or canopy, a Throne*, כִּסֵּא (כִּסֵּה in Job), m. (S. I; L. Augm. I, cl. I, f. 1.) *A Booth*, כִּסֵּה, f. (S. X; L. Augm. I, cl. I, f. 5).

*Covering, Veil, a*; see, *to be Hid*.

*Cow, a*; see, *Wine-press*.

*Crafty*, עָרוּם, m. (S. III; L. Pr. cl. II, f. 7). From עָרַם, *to be crafty*.

*Create, to*, בָּרָא; *to be Created*, Niphal. בָּרָא originally signifies, *to Cut*.

*Creep, to*, רָמַשׁ. Hence רָמָשׁ, m. (S. VI; L. Pr. cl. I), *Creeping things*.

*Crown, a*, כִּתָּר, m. (S. VI; L. Pr. cl. I). The diadem of the Persian king. Gr. κίταρις, κίδαρις. From כָּתַר, *to surround*, crown.

*Crown of the head, the*, קִדְקִיד m. (L. Augm. III. cl. 2); with suffixes, קִדְקִידִי, *the crown of my head*.

*Cry, a*, שָׁוַעַה, f. (S. XII; L. Pr. cl. I, sp. 1), from שָׁוַע, Piel שָׁוַעַע, *to cry for help*.

*Cry, to*, שָׁעַק, cognate with שָׁעַק. *A Crying, a Cry*, שָׁעָקָה, f. (S. XI; L. Pr. cl. II, f. 2).

*Cubit, a*; see, *Mother*.

*Curse, to*, 1) אָרַר 2) נָקַב; see, *to Pierce through*. 3) קָלַל Piel; in Kal, *to be light*.

Hence, *a Curse*, קָלָלָה, f. (S. XI; L. Pr. cl. II, f. 2). 4) חָרַם, Hiphil; in Kal, *to cut off or away*.

*Curtain, a*, יָרִיעָה, f. (S. X; L. Pr. cl. II, f. 5).

*Cut down, to*, נָקַח Piel, e. g., *a forest*.

*Cut off, to*, כָּרַת.

## D

*Dark, to be*, חָשַׁךְ; *to make dark*, Hiphil: Adj. and Subst., *Dark, Darkness*, חֹשֶׁךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Also, *Darkness, gross Darkness*, עֲרָפֶל (quadrilit.), m. (L. art. 169, 10).

*Dash, to*, פָּוַץ; also, *to Spread itself, Extend*, Niphal, of a people.

*Daughter, a*; see, *to Build*.

*David*, דָּוִד, or, as in the later books of Chronicles, Ezra, Nehemiah, and Zechariah, דָּוִיד. Root, דָּוַד, *to be moved in mind*; therefore perhaps דָּוִיד signifies, *the Beloved, the Friend*.

*Day, a*, יוֹם, m. (S. VI; L. Pr. cl. I). Plur. יָמִים. Root, יָמָם, Arab., *to be warm*. *To-day*, הַיּוֹם, also הַיּוֹם הַזֶּה, הַיּוֹם הַחַדָּשׁ.

*Debir*; see, *to Speak*.

*Deceit*; see, *Subtilty*.

*Decide, Determine, to*, גָּזַר; prop., *to cut*; hence metaph., *to decide*.

*Declare, to*; see, *to Shew*.

*Decline (as, the day), to*; see, *to Turn*, 1).



*Defend, to*, נָצַר, 2) *see, to Watch*.

*Deliberate, to*, יָעַץ, Niphal, the same, also, *to take counsel with any one, to Consult*.—Hence subst., עֵצָה, f. (S. XI; L. Pr. cl. II, f. 3), *Counscl*.—Together with יָעַץ, we find also עָנָה.

*Delight, to have; see, to have a Favour*.

*Delilah*, דִּלְיָלָה, f. The name of a Philistine woman beloved by Sampson. Root, לָלַל, *to be exhausted, to be weak*; therefore, *Delilah, The weak woman*.

*Deliver, to*, 1) חָלַץ (Part I, Ex. XXVII); *see, to Arm one's self*. 2) vindicare, נָצַל. 3) *to Deliver or release from prison; see, to Open*. 4) *to Deliver from a danger*, נָצַל, Hiphil; *to be Delivered from a danger*, Niphal.

*Den* (of a wild beast) *a*, מַעֲנָה, f. (S. X; L. Augm. II, cl. IV), from עִינָה, *to tarry*.

*Depart, to*, סָר; *to Depart from any thing, to Eschew*, סָר מִן. Hiphil, הִסִּיר, *to Turn away*.—Hence, סָר, m. (S. I), *a Pot*, plur. יָסִים, and יָרָת. Probably so called from its belled shape. Acc. to Gesenius it is from the Arab. סִיר, *to boil fast*.

*Derision, a; see, Isaac*.

*Desert, a*, 1) שָׁאָה, f. (S. X), from שָׁאָה, *to crack, be waste*: hence, מִשְׁאָה, f. (S. X; L.

Aug. II, cl. IV), *a Wilderness*. 2) *see, Evening*.

*Desire, a*, מְאֵדָה, f. (S. X), from מְאָדָה, Piel, *to Lust*.

*Despise, Abominate, to*, 1) רָעַב Piel. Hence, *Abominable, Part*. Niphal, נִרְעַב; *an Abomination*, רְעוּעָה, f. (S. X). 2) *to Despise*, בָּזָה.

*Destroy, to*, 1) בָּעַר, i. q., *to Consume, esp. to Destroy with fire*. 2) נָפַד Hiphil; *see, to Perish*. 3) *to be Destroyed, be Corrupt*, נִשְׁחָת Niphal. 4) נִשְׁמַד Hiphil. Kal obsolete. *To be Destroyed*, Niphal.

*Devour, to; see, to Eat*.

*Die, to*, מוֹת (S. § 268, a), as a verb עָו with Tseri for its final vowel. מוֹת and מָת, (for מֵיִת), *he is Dead*. Hiphil, *to cause to Die, to Kill*. Death, מָוֶת, m. (S. VI; L. Pr. cl. I, f. 1); construct form, מוֹת. 2) גָּנַע; prop., *to breathe out* (one's last breath).

*Dig, to*, חָפַר; *to Dig after, to Spy out, the same*.

*Dip, to*, טָבַל; *in any thing*, בָּ.

*Discretion; see, to Threaten*.

*Disease; see, Weakness*.

*Dissolved, Melted, to be*, מָסָם.—*To be dissolved (with grief)*, Niphal.

*Divide, to; see, to make Smooth*.

*Do, to; see, to Make*.

*Dog, a*, בָּלָב, m. (S. VI; L. Pr. cl. I, sp. 1), Epicæen.

*Door, a*, דֶּלֶת, f. (S. VI;

L. Pr. cl. I, sp. 1). A fem. of דַּל, a Door, Ps. cxli. 3. 2) see, to Open.

Double, to, כָּפַל.

Draw near, to, 1) קָרַב, Kal and Hiphil; to any one, אָל and לָ.—In Hiphil, especially to bring; to Bring a sacrifice, (אָשֶׁה). Adj. קָרוֹב, m. (S. III; L. Pr. cl. II, f. 10), Near, Nigh. Subst., קָרֵב, m. (S. VI; L. Pr. cl. I, sp. 4). The inward parts, the Bowels. מִקְרֵב, out from, as a preposition, prop. out from the inward parts. 2) בָּגַשׁ.

Draw out, to, נָסַע, especially, to draw out from the ground the nails of the tent. Hence, to remove from a place, castra movere.

Dream, to, חָלַם; hence, חֲלוֹם (L. Pr. cl. I, f. 10), a Dream. Plur. חֲלוֹת.

Dress; see, to Place.

Drive away, to, נָעַר Piel, prop. to shake out. Niphal, to be Driven away. From the signification, to shake out, נָעַר, means 2) to Roar, therefore to send forth a voice. It is doubtful whether we must refer to this same root, a Boy, Young man, נָעַר, for נָעַר, and this for נָעַר, m. (S. VI; L. Pr. cl. I, sp. 1), so called perhaps from the restless, unsteady nature of youth. נַעֲרָה, f. (S. X), a Virgin.

Droughts, מַצְחָחוֹת, f. plur. (L. Augm. III, cl. II).

Dry up, to, יָבַשׁ (verb, פִּי, see Part I, Ex. LII: also a verb med. Tseri, Stuart, § 181, (b); L. art. 188, 2). Hence subst., dry ground, יַבְשָׁה, f. (L. Augm. I, cl. I, f. 4).

Dumb, אָלֵם, (L. Augm. I, cl. I, f. 1), from אָלַם, to Bind; therefore, whose tongue is bound, δεσμὸς τῆς γλῶσσης. Again, a (bound) sheaf, אֶלְפָּה, f. (L. Pr. cl. II, f. 7), plur. דִּים, and דֹּת. A Porch, אֹרֶל, m. (S. VIII; L. Augm. I, cl. II, f. 2), retaining Qamets in the construct state: it denotes principally the porch (πρόναος) of Solomon's temple.

Dust, עָפָר, m. (S. IV; L. Pr. cl. II, f. 2). Comp. אֶפֶר ashes.

Dwell, to, 1) יָשַׁב; see, to Set. 2) זָבַל (Part I, Ex. XVI), prop., to surround, enclose. Hence, זָבִיל, m. (S. I; L. Pr. cl. II, f. 8), a Habitation, Dwelling, (Part I, Ex. IV).—Zebulun, זִבְלוֹן.

Dwelling, Habitation, a, 1) זָבִיל, (Part I, Ex. IV); see, to Dwell. 2) בֵּית; see, House. 3) אֶחָל; see, Tent. 4) מְכוּן; see, Firmly.

## E

Each; see, Every.

Eagle, an, בָּשָׂר, m. (S. VI; L. Pr. cl. I, f. 4).

Ear, an, אֹזֶן, m. (S. VI; L. Pr. cl. I, f. 5).

Ear of corn, an, שֶׁבֶלֶת, f.

(S. XIII; L. Augm. I, cl. I, f. 4), plur. שָׁבִלִים; (S. § 327; L. art. 141). Root, שָׁבַל, to rise up, grow; Arab. conj. IV, to put forth ears.

*Earth, World, the;* see, *Land*.

*Earth*, (as one of the elements); see, *Man*.

*East, the*, מִזְרָח and מִזְרָח, m. (S. VI; L. Pr. cl. I, ff. 1 and 3), from מָרַח, to be before, be in sight; because the Hebrews in order to point out the quarters of the heaven stood with their faces toward the east. *The land of the East, the eastern country*, אֶרֶץ מִזְרָח.

*Eat, Eat up, Devour* (of animals), to, אָכַל, (S. §. 340; L. art. 199). Hence 1) *Food*, אֹכֶל, m. (S. VI; L. Pr. cl. I, sp. 5); אֲכִלָּה, f. (S. XII); מִאֲכָל, m. (S. II; L. Augm. II, cl. IV, f. 5). 2) *an Eater*, part. act. Kal of אָכַל. 3) *a Knife*, בְּמִאֲכָלָה, f. (S. XIII; L. Augm. II, cl. IV).

*Eden*, עֵדֶן, also עֵדֶן, m. (S. VI; L. Pr. cl. I, sp. 3). The name of a pleasant country inhabited by the first men. Root עָדַן, to live well or softly; hence, Eden, prop. soft or delicate living, enjoyment.

*Edge (of the sword), the;* see, *Mouth*.

*Egypt, Egyptian;* see, to be Narrow.

*Eight*; m. שְׁמוֹנֶה, st. constr. שְׁמוֹנֶה; f. שְׁמוֹנֶה, st. constr.

the same: hence, *Eighty*, שְׁמֹנִים (S. Par. XXVIII (p. 233, 234), and §§ 395—398; L. art. 181). *The Eighth*, שְׁמִינִי; *the Eighteenth*, שְׁמֹנָה עָשָׂר (S. and L. ib.)

*Elders, the;* see, *Beard*.

*Eli;* see, to Go up.

*Eliatha;* see, *God*.

*Elihu;* see, *God*.

*Elisha*, עִלְיָשָׁה.

*Elkanah*, אֶלְקָנָה.

*Encamp, to;* see, to Pitch a camp.

*End;* see, *Border*.

*Enemy, an*, אֹיֵב, m. (S. VII; L. Pr. cl. II, f. 9), from אָיַב, to be an enemy to. *Enmity*, אֹיֵבָה, f. (S. X). *Job*, אֹיֵב, i. e., persecuted by enemies. 2) עָרָה; see, to be Narrow. 3) מָרַח; see, to Rise.

*Enlarge, to;* see, to be Wide.

*Envious, to be*, קָנָא, Piel, at any thing, קָ; Adj. קָנָא, (L. Augm. I, cl. I, f. 4), *Jealous*, said of God.

*Ephraim*, אֶפְרַיִם, the name of the second son of Joseph.

*Erect, Place, Set, Put, to*, עָבַד (עָבַד); Niphal, to place, set one's self; Hithpael, to fix one's self, maintain a position. *A statue, image*, מַצֵּבָה, f. (S. XI; L. Augm. II, cl. IV, f. 7); hence, an image of a god.

*Error, an*, שְׁגִיטָה, f. (S. X; L. Pr. cl. II, f. 5); from שָׁגָה (ש for ה being very frequent), to wander about; Piel, to lead astray.



*Escape, to*, מָלַט, Niphal. *One that has escaped*, פָּלִיט, m. (S. III; L. Pr. cl. II, f. 5), from מָלַט, which is evidently cognate with מָלַט.

*Eschew, to*; see, *to Depart*.

*Eshcol*, אֶשְׁכּוֹל, N. pr., prop. *a grape*. The name of a valley, with a river which falls into the Mediterranean near Ascalon.

*Establish, to*; see, *to Rise*.

*Established, to be*, אָמַן, Niphal; *to Believe*, Hiphil. Hence, adj. and subst., אֱמֶת, f. (S. VIII), *True, Truth*, (with suff. אֱמֶתוֹ, *his truth*); also אֱמוּנָה, f. (S. X; L. Pr. cl. II, f. 7), *Truth; a faithful man*, i. e., *a man of fidelity or truth*, אִישׁ אֱמוּנָה.

*Eternal; Eternally; and Eternity*; עוֹלָם, m. (S. II; L. Augm. I, cl. II, f. 3). *For ever*, לְעוֹלָם. Root, עָלַם, *to hide*; Niphal, *to be hidden or concealed*; figuratively, *to be silent*.

*Ethiopia*, כּוּשׁ.

*Eunuch, Chamberlain, an*, סָרִיס, m. (S. III; L. Pr. cl. II, f. 5); from סָרַס, Arab., *to be castrated*.

*Euphrates, the*, פָּרַת.

*Eve*; see, *to Live*.

*Evening*, עָרַב, m. (S. VI; L. Pr. cl. I, sp. 1); from עָרַב, *to grow dark*. To the same root belongs עֲרָבָה, f. (S. XI), *a plain country, a wilderness, desert*.

*Ever, for*; see, *Eternal*.

*Every, Each*, 1) אִישׁ, see, *Man*. 2) כָּל; see, *to be Finished*, 2).

*Evil, Bad*, adj. and subst., רָע and רָעָה, m. (S. I; L. Pr. cl. II, f. 1), fem. רָעָה; as a subst. רָעָה, *Evil, Badness, Wickedness*, רָעָה, m. (S. VI; L. Pr. cl. I, f. 1).—Root, רָעָה, cognate with יָרַע, רָעָה. 2) רִיעַ, allied to רִיעַ, Hiphil, *to Shout*. Hence, תְּרִיעָה, f. (S. X; L. Augm. II, cl. VI, f. 6), *a Shout*.

*Exalted, to be*; see, *to Go up*.

*Extend, Spread itself abroad, to*, פָּרַצַּ; prop., *to break to pieces*.

*Extinguished, to be*; see, *to Quench*.

*Eye, an*, עֵין, c., more freq. fem. (S. VI; L. Pr. cl. I, sp. 1). Dual, עֵינַיִם. Hence, *a Fountain, Spring of water*, מַעְיָן, m. (S. II; L. Augm. II, cl. IV, f. 5), also, עֵינַי מַיִם.

## F.

*Face, the*: see, *to Turn* 1).

*Fail, Cease, to*, פָּסַם, only in Ps. xii. 2.

*Faithless, Perfidious*, בּוֹגֵד, m. (S. VIII; L. Pr. cl. II, f. 9). Root, בָּגַד, *to be faithless, perfidious*.

*Fall, to*, גָּפַל. 2) *to Fall down*, (i. e., *to Throw one's self down*); see, *to Throw*.

*Fallow-deer, a*; see, *Ass*.



*Falsehood, Lie, a*, שָׁקֵר, m. (S. VI; L. Pr. cl. I, sp. 4); from שָׁקֵר, to lie, deceive.

*Famine*; see, *Hunger*.

*Far or at a distance, to be*, רָחַק; Hiphil, to *Depart, Remove*.—*Distance*, רָחֵק, m. (S. III; L. Pr. cl. II, f. 10).

*Fat* (subst.), חָלֵב, m. (S. VI; L. Pr. cl. I, sp. 3). Root, חָלַב (חָלַם, to be thick?); from the same root, חָלַב, (S. IV; L. Pr. cl. II, f. 2), *Milk*.

*Father, a*, אָב, m. (S. § 394; L. Pr. cl. II, f. 2), irreg. for אָבִי; construct form, אָבִי; plur. אֲבוֹת. Several proper names are compounded with אָב; as, *Abimelech*, אֲבִימֶלֶךְ, prop., *father of the king*, a common name of the Philistine kings, as Pharaoh (פָּרֹעֹה) was for those of Egypt. *Abiram*, אֲבִירָם, or, *Abram*, אֲבָרָם, prop., *father of elevation* (רָם, high), Gr. Ἀβραμ. Thus Abraham is called in the book of Genesis as far as the seventeenth chapter, but from this point he is always called *Abraham*, אֲבִרָם, because God promised him a numerous posterity, from רָם (Arab.) *Multitude*, therefore, *father of a multitude*, (Gr. Ἀβραάμ).

*Father-in-law, a*, חָתָן, m. (S. VII; L. Pr. cl. II, f. 9); part. Kal of חָתַן.

*Fatted*, אָבִיס, m. (S. III; L. Pr. cl. II, f. 7), from אָבַס, to heap up? 2) to fatten.

*Favour*; see, *Pleasure*.

*Favour, to*, רָחַן.—Hence adj., *Gracious, Merciful*, רַחֲמִין, (L. Augm. I, cl. I, f. 2).—To this root belongs also, *Hanani*, חֲנָנִי; *Hananiah*, חֲנַנְיָהּ.

*Fear, to*, יָרָא (S. § 181; L. art. 188, 2). Hence, *Fear*, 1) יִרְסָה (S. XII; L. Pr. cl. I, sp. 4), the *Fear of God*. 2) יִרְאָה, f. (S. X; L. Pr. cl. I, sp. 1), (Part II, Ex. XIII).

*Feast, a*, חַג, m. (S. VIII; L. Pr. cl. II, f. 2), from חָגַג (חָגַג), to move or dance in a circle.

*Feasting, a*; see, *Banquet*.

*Feather, a*, esp., the large strong feathers in a bird's wing, אֲבָרָה, f. (S. XII; L. Pr. cl. I, sp. 2), from אָבַר, to be strong; Hiphil, to *Fly*.

*Fenced cities*, עָרֵי מִבְצָרוֹת; מִבְצָרוֹת from בָּצַר, Piel, to fence, fortify.

*Few, a Little*, מְעַט (L. Pr. cl. I, sp. 1), prop. a subst., a Little. Root, מָעַט, to be small or few.

*Field, a*; see, *Man*. 2) שָׂדֶה, m. (S. IX; L. Pr. cl. II, f. 2); plur. שָׂדֵה; constr. form, שָׂדֵי.

*Fifth, Fifty*; see, *Five*.

*Fig-tree, a*, תְּאֵנָה, f. (S. X; L. Augm. II, cl. VI); plur. תְּאִים.

*Find, to*, מָצָא; to be found, Niphal; to *Find itself*, i. e., to Be, Hithpael.

*Fine (in money) to*, עָנַשׁ; to be Fined, Niphal.

*Finished, Perfected, Accomplished, to be*, כָּלָה. From this root is derived in form, כָּלִי, m. (S. VI; L. Pr. cl. I), (in the plur. כְּלִים) a *Vessel*; but in signification it is from כוּל, *to have full measure, to contain. The Reins, Kidneys, כְּלִיּוֹת*, constr. form כְּלִיּוֹת; it is uncertain whether these are so called from their vessel-like form or from כָּלָה in its sense of *to be spent or consumed in lust or desire*.—Cognate to כָּלָה and כוּל is

2) כָּלַל, *to make perfect or complete*. Hence, כְּלָה, f. (S. X), a *Perfect or Complete woman, one perfectly or completely adorned or attired*, i. e., a *Bride*. Again, כָּל, with the line Maqqeph כָּל־ (prop. a subst., *the all, the whole, the totality*), *all, whole* (when i. q., *all, every*): *Every one*, כָּל־יְהוָה and כָּל־אִישׁ. Since כָּל is a substantive, it takes prepositions and the signs of the cases: but it does not receive suffixes when it has another substantive with it, e. g., *his whole house*, not כָּלּוֹ בֵּית, but כָּל־בֵּיתוֹ, *the whole of his house*: nor does it take the article, but gives it over to the following substantive; e. g., *the whole earth*, not הַכָּל־אָרֶץ, but כָּל־הָאָרֶץ, *the whole of the earth*.—With suffixes, כָּל is declined as a noun Decl. VIII; e. g., *they all*, כָּלָם.

3) With כוּל, כָּלָה and כָּלָל is connected also יָכַל (Verb with final Hholem, S. § 181, (b); L. art. 188, 2), *to be Able*. The future is borrowed from the Hophal, יִכְּוֹל.

4) From an obsolete חָבַל comes the signification of a place which contains any thing in it, a *Dwelling*, especially a *spacious one, a Palace, Temple*, חֲבִיבֵל, m. (S. II; L. Augm. I, cl. II, f. 1).

*Fire*, אֵשׁ (L. Pr. cl. I, sp. 3), almost always fem. Hence, אִשָּׁה, f. (in the plural it is masculine from the form אִשָּׁה), a *Burnt-offering: to bring a Burnt-offering*, קָרַב (Hiphil) אִשָּׁה. Prop. אִשָּׁה; comp. Ew. § 255.

*Firebrand, a*, אֹדֶן, m. (S. I).

*Firmament of the heavens*, קִרְיָע, m. (S. III; L. Pr. cl. II, f. 5), from קָרַע, *to extend by hammering*.

*Firm, Firmly*, קָבֵן, prop. Inf. Hiphil of קָבַן, *to stand fast or firmly*: hence the adj., קָבֵן, *upright*, as an adv., *so, thus*.—A *Base, Pedestal*, מְכוּנָה, f. (S. X; L. Augm. II, cl. IV). A *Dwelling*, מְכוּן, m. (S. III; L. Augm. II, cl. IV), said of God.

*First, the*; see, *Head*.

*Firstborn, the*, בְּכוֹר, m. (S. I; L. Pr. cl. II, f. 11); from בָּכַר, *to rise early in the morning*. Comp. בֹּכֶר, *the Morning*.

*Fir-tree, a*, בְּרוֹשׁ, m. (S. I; L. Pr. cl. II, f. 11).

*Fish*, *a*, דָּג (L. Pr. cl. II, f. 2). Root, דָּגָה, *to multiply greatly*. Also, דָּגָה, *f.*, *Fish*, as a collective, piscium genus.

*Five*, חֲמִשָּׁה, *m.* חָמֵשׁ, *f.* —*The Fifth*, חֲמִישִׁי.—*Fifty*, חֲמִישִׁים (S. Par. XXVIII (p. 233), §§ 395, 396; L. art. 181). —Hence a verb denom. חָמַשׁ, which occurs only in Piel, חָמַשׁ, *to take the fifth part*, and חָמוּשׁ, *m.* (S. III), *an Armed force*, prop., *exercitus quinque ordinibus constans*.

*Flame*, *a*, לֶבָה, *f.* (S. X; L. Pr. cl. II, f. 2): contracted from לִהְבֶּה, from לָהֵב.

*Flaming*, לֹהֵט, part. act. Kal of לָהֵט, *to Burn*.

*Flay*, *to*, פָּשַׁט, Kal and Hiphil.; prop., *to take off*, e. g., *clothes*.

*Flee*, *to*, 1) בָּרַח, prop. Arab., *to turn the left side to any thing*. Hence esp. of enemies in battle. 2) נָס. 3) *to flee*, *be put to flight*, חָפַז, Niphil.

*Flesh*, בָּשָׂר, *m.* (S. IV; L. Pr. cl. II, f. 2). Root, בָּשַׁר, only in Piel, ἐσαγγελλίζειν.

*Flock*, *Herd*, *a*, 1) צֹאן, *m.* (S. I), for צִאֵן; esp. of small cattle, sheep and goats. It is collective. 2) עֲדָר, *m.* (S. VI; L. Pr. cl. I, f. 3), with suffix. עֲדָרוֹ, used esp. of the Israelites, *the Flock of the Lord*. Root, עָדַר, *to set in order*, παρατάσσειν.

*Flow*, *Flow forth*, *to*, גָּרַף.

*Flow together*, *to*; *a Flowing together*; see, *to Hope*.

*Flower*, *a*, פָּיִץ, *m.* (S. I). Plur. פְּזִיזִים.

*Flute*, *Pipe*, *a*; see, *to Pierce through*.

*Fly*, *a*, זָבִיב, *m.* (S. I; L. Pr. cl. II, f. 8).

*Fly*, *to*, עָוָף.—Hence, עוֹף, *a Bird*; collectively also for the plural, *Birds*. 2) דָּאָח, *to fly as an eagle*.

*Fold* (*for sheep*), *a*; see, *Wall*.

*Food*; see, *Bread*.

*Fool*, *a*, 1) כָּסִיל, *m.* (S. I; L. Pr. cl. II, f. 6); כָּסֵל, *m.* (S. VI; L. Pr. cl. I, sp. 4). *Folly*, כָּסָל, *m.* (S. VI). *Hope*, *Confidence*, כִּסְלָה, *f.* (S. XII). Root, כָּסַל, (by a transposition of letters, כָּכַל), *to be fat*. 2) פְּתִי, *m.* (S. VI; L. Pr. cl. I).

*Foolish person*, *a*; see, *to be Mad*.

*Foot*, *a*, רָגֵל, *c.* (S. VI; L. Pr. cl. I, sp. 1), rarely masc. Root, רָגַל, *to go*.

*For*, 1) Prep., לְ. 2) Conj.; see, *That*.

*Forest*, *a*, יַעַר, *m.* (S. VI; L. Pr. cl. I, sp. 1). Root, יָעַר Arab., *to be difficult of access*.

*Forge*, *to*, חָרַשׁ, prop., *to cut into*, *engrave*, *to work in metal*. Hence, חוֹרֵשׁ, *m.* (S. IX; L. Pr. cl. II, f. 9), *an Instrument*: again, חֹרֵשׁ, *Deaf*. *A Share*, מִחְרָשָׁה, *f.* (S. XI; L. Augm. II, cl. IV, f. 7).



*Forget, to*, שָׁכַח.

*Forgive, to*, סָלַח.

*Form, to*, יָצַר. Hence, יוֹצֵר, m. (S. VII; L. Pr. cl. II, f. 9), a *Potter*, as in Latin, *figulus* from *ingere*. A *Maker of idols*, יוֹצֵר פִּסָּל.

*Formed, to be*; see, *to Press together*.

*Found, Lay the foundation of, to*, e. g., earth, heaven, יָסַד, Kal and Piel. Hence, יִסּוֹד, m. (S. I; L. Pr. cl. II, f. 11), a *Foundation, Base*; and מוֹסָד, m. (S. II; L. Augm. II, cl. IV, f. 5), plur. מוֹסְדוֹת, construct form, מוֹסְדֵי, *Foundations*.

*Four*, אַרְבַּע; *the Fourth*, רְבִיעִי; *Forty*, אַרְבָּעִים (S. Par. XXVIII, A, (p. 233), and §§ 395—397; L. art. 181).

*Free, to make*; see, *to Deliver*.

*Freedom, Liberty*, דָּרוֹר, m. (S. I; L. Pr. cl. II, f. 8). Root, דָּרַר, Arab., *to flow copiously or abundantly*.

*Friend, a*; see, *Companion*.

*Froward*; see, *Perverse*.

*Frowardness*; see, *to Change itself*.

*Fruitful, to be*, פָּרָה; *Hi-phil, to make or render fruitful*.—*Fruit*, פֶּרִי, m. (S. VI; L. Pr. cl. I). *To bring forth or yield Fruit*, נָתַן פֶּרִי, prop., *to give Fruit*.

*Full, the*; see, *to Satisfy*.

*Full, to be*, מָלֵא (Verb with final Tseri, S. § 181; L. art.

188, 2). That of which any thing is full is put in the accusative. Transitive, *to Fill*, likewise with an accus. of the thing, Niphal, *to be Filled*; Piel, *to Fill, make Full*.

## G

*Gain*, בָּצַע, m. (S. VI; L. Pr. cl. I, sp. 4); from גָּבַע, *to break off, gain*.

*Garden, a*; see, *to Watch*.

*Garment, a, 1)* לְבוּשׁ, m. (S. I; L. Pr. cl. II, f. 8), (Part I, Ex. IV). *Raiment*, מַלְבוּשׁ, m. (S. I; L. Augm. II, cl. IV, f. 9), from לָבַשׁ, *to put on (a garment)*. 2) מִדָּ, m. (S. VIII), (Part I, Ex. VI), from מָדַד, *to stretch out, extend*; see, *Perpetual*. 3) כְּתֹנֶת, f. (S. XIII), and, כְּתֹנֶת, f. (S. XIII; L. Augm. I, cl. I, f. 5), Gr. χιτών, Lat. *Tunica*.

*Gate, a*, נָשַׁעַר, c. (S. VI; L. Pr. cl. I, sp. 1). Root, נָשַׁעַר, Arab., *to cleave*. נְשׁוּעַר, m. (S. VII; L. Pr. cl. II, f. 9), a *Porter*.

*Gath*, גַּת, f. one of the five cities of the Philistines.

*Gather together, to*; a *Gathering together (of water)*; see, *to Hope*.

*Gathered, together, to be*; see, *to Collect*.

*Gazelle, Antelope, a*, צִבְי, m. (S. VI; L. Pr. cl. I); plur. צִבְיִים and צִבְיָאִים.

*Gehazi*, גִּיזַי. Etymology uncertain.



*Generation, a*, דֹּר (S. I; L. Pr. cl. I, sp. 1); plur. דִּיּוֹר and דִּיּוֹת. Root, דָּוַר, *to go round, revolve*, of time.

*Gift, a*; see, *a Present*.

*Gihon*, גִּיחוֹן, N. pr. from גִּיחַ, *to break forth*, as a stream. There were several rivers of this name; the Gihon in these Exercises is one of the four rivers of Paradise, usually supposed to be the Oxus or Araxes. But acc. to Josephus (Archæol. I, 1, 3), it is the Nile.

*Girdle, a*, אֲזוּר, m. from אָזַר, *to bind*.

*Give, to*, נָתַן, (S. §. 254, (3), (c), Note; L. art. 205, 4). *To Yield or bring forth fruit*, נָתַן פֵּרִי. *To make to be any thing*, נָתַן, with an accusative of the person. From this root are formed the proper names; *Mattaniah*, מַתַּנְיָהוּ, i. e., *the gift of God*, יְהוָה for יְהוֹה; and, with the same signification, *Mattithiah*, מַתִּיתְיָהוּ, and *Nethaniah*, נֶתַנְיָהוּ.

*Glean, to*; see, *to Collect*.

*Glory*, יָקָר, m. (S. I; L. Pr. cl. I, sp. 1), from יָקַר, *to be weighty, to be honoured*. Comp. קָבֵד. 2) קָבֹד; see, *to be Honourable*.

*Go, Walk, to*, הֵלֵךְ, הִלְךְ (S. § 243, etc.; L. art. 200). *To come to any one*, אָל-

*Go away, to*; see, *to Turn*, 1).

*Go down, to*, יָרַד (opp. עָלָה,

*to go up*), Gr. καταβαίνειν, denoting motion from a higher to a lower place. Hiphil, *to lead down or away, to cause to go down*.—Hence, *the Jordan*, יַרְדֵּן.

*Go out, Go forth, to*, סָרָה; also, *to Rise* (of plants, of the sun). Hiphil, *to cause to go forth, to bring or lead forth* (from a country).—Hence מוֹצֵא, m. (S. I; L. Augm. II, cl. IV, f. 5), *a Rising* (of the sun); *a Water-spring*, מוֹצֵא מַיִם.

*Go to and fro, to*, שָׁוָה; prop., *to row*, (mare flagellare). Hence שׁוֹת, m. (S. I; L. Pr. cl. I, sp. 1), *a Whip*.

*Go up, to*, 1) עָלָה, of smoke; it also expresses gen. any motion from a lower place to a higher, (ascendere, ἀναβαίνειν, opp. יָרַד, *to Go down*); *to mount, climb, ascend*, e. g., *a mountain, to come up*.—Niphal, *to be exalted*.—Hiphil, *to bring up; lift up to the altar, offer* (*a sacrifice*).—Substantives: *a Leaf*, עָלָה, m. (S. IX; L. Pr. cl. II); —also, *a burnt-offering or sacrifice lifted up upon the altar*, עֹלָה; *to bring as a sacrifice, offer as a sacrifice*, עָלָה (Hiphil) לְעֹלָה; comp. pugnam pugnare:—*an upper chamber*, עֲלִיָּה, f. (S. X). *The bed of a river, a River*, הַתְּעָלָה, f. (S. IX; L. Augm. II, cl. VI); also *an aqueduct*. An adjective with the termina-

ation *עָלִיוֹן* is *עָלִיוֹן*, *The Highest, The Most High* (God). Prep., *עַל*, Upon, At, of every thing that is high; *מֵעַל*, from, away from, e. g., from off the neck, because this is a high part of the human body. Also the name *Eli*, *עֲלִי*, N. pr. of a high priest, (Gr. 'Ηλί), seems to be from *עָלָה*, to Go up. 2) Cognate with *עָלָה* is *עָלָל* (comp., *כָּלָל*, *כָּלָל*, Poel, to place or put upon. Hence, a Yoke, *עוֹל* (עוֹל), m. (S. VIII; L. Pr. cl. I, sp. 5); with suffixes, *עָלוֹ*, his yoke. From the signification, to be always upon, to be busy or occupied, *עוֹלָל*, a child, which is constantly in motion.

Goat, a, *עִז*, f. (S. VIII; L. Pr. cl. I, sp. 3).

GOD, 1) *אֱלֹהִים*, m.; the singular is found in poetry, but the plural is most in use, *אֱלֹהִים*, God, and Gods. Root, *אֱלָה*, Arab., to be astonished, to worship as divine.—Hence the compound proper names: *אֱלִיהוּא*, *Elihu*, one of the friends of Job; *אֱלִיָּתָה*, *Eliatha*. 2) *אֵל*, from *אָוַל*, to be Strong; therefore, the Strong, the Mighty.—Hence, *Bethel*, *בֵּית־אֵל*.

Gold, *זָהָב*, m. (S. IV; L. Pr. cl. II, f. 2), from *זָהָב*, Aram., to shine. Comp. the Hebrew *זָהָב*, to shine like gold. Fine Gold, *חֲרִיץ*, m. (S. III; L. Pr. cl. II, f. 7); a

poetic word. Root, *חָרַץ*, to point, sharpen.

Goliath, *גִּלְיָת*.

Gone about, to be, (of time), to return; see, to Pass.

Good, to be, טוב and יָטֵב; the latter also to please. Hiphil, to make good.—Good, Dear, adj. and subst., טוב, m. (S. I; L. Pr. cl. I, sp. 1), טובָה, f. (S. X). Good, Happiness, טוב, m. (S. I; L. Pr. cl. I, sp. 5).

Goshen, גֹּשֶׁן.

Governor, a, פָּחָה, m. for פָּחָה. A Persian word. In the construct state as if it were a feminine, פָּחָת, with suff. פָּחָת, or, as from the fem., פָּחָתָה; plur., פָּחוֹת and פָּחוֹתָה.

Gracious, Merciful; see, to Favour.

Grass, 1); see, to Bring forth (grass). 2) חֲצִיר, (Part I, Ex. VI); see, Herb. 3) עֶשֶׂב, m. (S. VI; L. Pr. cl. I, sp. 3).

Grave, a; see, to Bury.

Graven image, a, פָּסִיל, m. (S. I; L. Pr. cl. II, f. 5); פָּסֵל, m. (S. VI; L. Pr. cl. I, sp. 4); from פָּסַל, to carve.

Great, Large, גָּדוֹל, m. (S. III; L. Pr. cl. II, f. 10); גְּדוֹלָה, f. (S. X); from גָּדַל, to be or become great. Hence, Gedaliah, גְּדַלְיָהוּ, גְּדַלְיָהוּ for יְהוֹנָדָה; Giddalthi, גִּדְלָתִי. 2) Great, to be Great; see, to be Many.

*Greatly*, מְאֹד; *Very greatly*, מְאֹד מְאֹד, “The repetition of adverbs marks intensity;” S. § 536.—Root, אָדָּ, *to be strong*; מְאֹד, prop. *strength, power*.

*Groaning*, אָנָּח, f. (S. XI; L. Pr. cl. II, f. 1 or 2). From אָנָּח, *to sigh, groan*.

*Grow*, to, 1) נָצַח, Piel; in Kal, *to sprout forth, spring up*. Hiphil, *to come to sprout forth*. 2) *to multiply*, פָּנָה, esp. *to be proud*. 3) = *to become great, increase*, רָבָה; see, *to be Many*, 2).

*Guard*, to; see, *to Keep*.

*Guile*; see, *Subtilty*.

*Gutter*, אָבַר, m. (S. I).

## H

*Hagar*, הָגָר. Root, Arab., *to flee*.

*Hair*, שָׁעַר, m. (S. IV; L. Augm. I. cl. II, f. 1); from שָׁעַר, *to be rough*.

*Ham*; see, *Heat*.

*Haman*, הָמָן. Gesenius refers to the Persian הַמָּאן (*single, alone*); but might it not be derived from הָמָה, and therefore signify, *the adversary, enemy of the Jews*?

*Hanani and Hananiah*; see, *to Favour*.

*Hand*, אָ; see, *to Thank*.

*Handmaid, female servant*, אָמָה, f. (S. XII; L. Pr. cl. I, f. 1); plur. אֲמָהוֹת.

*Hang*, to, 1) active, *to hang* by way of punishment for

faults, ἀνασκολοπιζειν, יָקַע, Hiphil; in Kal it signifies *to wrench, dislocate*. Again, as a capital punishment (to a tree), תָּלָה עַל 2) intrans., *to hang or be suspended to any thing*, דָּבַק.

*Haran*; see, *Mountain*.

*Harden* (the heart), to; see, *to be Strong*.

*Harp*, אָבִיר, m. (S. I); plur. יָיִם and יָוִר. The Greek κινύρα. According to Josephus (Archæol. 7, 12, § 3), this instrument was played with a plectron; but acc. to several passages of the Old Testament, with the fingers.

*Harvest*; see, *to Reap*.

*Haste*, be in *Haste*, to, 1) to any thing חָיָשׁ לְ 2) מָהֵר; hence, *in haste*, מָהֵר, adv.

*Hate*, to, שָׂנֵא. Part. שֹׂנֵא, m. (S. VII), *one who hates*; and שֹׂנְאָה, f. (S. XII; L. Pr. cl. I, f. 4), *Hatred*.

*Havilah*; see, *Strength*.

*He*, הוּא (*he is*); *She*, הִיא (הִיא), (S. §§ 164, 165; L. art. 145, 2). Root, הָוָה, *to be*.—Plur., *They (are)*, הֵינָהּ, m. and הֵנָּה, f. (Contr. הֵם, הֵן).

*Head*, a, רֹאשׁ (very rarely רוֹשׁ), m. (S. VI, (see § 394); L. Pr. cl. I, sp. 5); plur. רִאשִׁים. 2) fig. *head*, for a *principal, chief*. 3) *a point*; and, since this may be considered a beginning, hence 4) *a Source, Fountain*.—From רֹאשׁ is derived also the numeral



ראשון (רִישוֹן, very rarely), m. (L. Augm. II, cl. X), *the First. A Beginning*, רֵאשִׁית, f.

*Heal, to*, רָפָא, prop., *to mend, repair*. Hithpael, *to suffer one's self to be healed, to be Healed*.

*Heap, a*, הָלַ, m. (S. VIII; L. Pr. cl. I, sp. 3); from הָלַל, *to heap up*.

*Hear, Hearken, to*, שָׁמַע, *to any one*, הָ, בָּ. Hence the proper names: *Ishmael*, יִשְׁמָעֵאל, (*God heareth*); *Shimei*, שְׁמִיעִי; *Simeon*, שִׁמְעוֹן.

*Heart, the*, לֵב, m. (S. IV; L. Augm. I, cl. II, f. 1); and לֵב, m. (S. VIII).

*Heat*, חוֹם, m. (S. I; L. Pr. cl. I, f. 5); and חָמָה, f. (S. X). Root, חָמַם, *to be warm*. חָמָה, f. (S. XI; L. Pr. cl. II, f. 3), *Anger*. Hence also the following proper names: *Ham*, a son of Noah, חָם; *Hemath*, חֲמַת, f. From the same root, חָם, m., *a Step-father*?

*Heathen, the*; see, *People*.

*Heaven*, שָׁמַיִם, only in the plural, from the sing. שָׁמַי, *heaven*. Root, Arab., שָׁמָה, *to be high*.

*Heavy, to be*; see, *to be Honourable*.

*Hebrew, a*; see, *to Pass over*.

*Hebron*; see, *to be Joined together*.

*Hedge, to make a*, שָׁבַף; *about any thing*, בָּעַד.

*Hege*, הֵגָה; allied to הָגָה, *to think, meditate*?

*Height, a*, 1) גְּבוּהָה; see, *to be High*. 2) קוֹמָה; see, *to Rise*. 3) *a High place, on which sacrifices were made to idols*, בָּמָה, f. (S. X). From an obsolete root בּוּם or בָּאָם.

*Heldai*, הֶלְדַּי, Root, חָלַד, Arab., *to last*.

*Hell*, שְׁאֹל, m. and f. Root, שָׁאֵל, Arab., *to go downwards*, therefore prop., *a deep place*. This root must not be confounded with שָׁאֵל, *to ask*.

*Help, a Help*; see, *to Assist*.

*Help, Save, to*, יָשַׁע, Hiphil, with an accus. of the person. In Kal prop. *to be wide*, expressive of prosperity. Hence, יָשַׁע and יִשְׁע, m. (S. VI; L. Pr. cl. I, ff. 3 and 4), and יְשׁוּעָה, f. (S. X; L. Pr. cl. II, f. 7), *Salvation, Help*.—Hence the names; *Isaiah*, *Jeshaiah*, יִשְׁעֵיָהוּ, יִשְׁעֵיָהוּ for יְהוֹשֻׁעַ; *Joshua*, יְהוֹשֻׁעַ (*the help of the Lord*).

*Hemath*; see, *Heat*.

*Herbs*, יָרֵק, m. (S. IV; L. Pr. cl. II, f. 2). Root, רָקַח, Arab., *to be thin*.

*Herdsmen, a*; see, *to Pasture*.

*Hero, a*; see, *to be Strong*.

*Hiddekel*, הִדְדֵּקֶל, the Tigris, one of the rivers of Paradise.

*Hide, Conceal, to*, סָתַר; Niphal, *to hide one's self, lie hid*. Hence, סִתָּר, m. (S. VI;



L. Pr. cl. I, sp. 3), a *Covering, Veil*. 2) חָבֵא, Hiphil; to be concealed, lie hid, Niphal; to be hid, Hophal. 3) to hide in the earth = to bury, טָמֵן; to lie buried (of hidden treasures), to be concealed, Niphal. Hence, a *Treasure, a hidden Treasure*, מִטְמוֹן, m. (S. I; L. Augm. II, cl. IV, f. 8). 4) to be hidden or concealed; see, *Eternal*.

Hiel, הִיֵּאל.

High, the Most; see, to Go up.

High, to be, 1) גָּבַהּ. Hence, adj., High, גָּבִיחַ, m. (S. III; L. Pr. cl. II, f. 10); Height, גָּבִיחַ, m., as a substantive. 2) said of God, שָׁנֵב. Hence the subst., a Height, a Refuge, מִשְׁנֵב, m. (S. II; L. Augm. II, cl. IV, f. 1).—Segub, שְׁגִיב, m., i. e., height, strength.

High heap, a; see, Zion.

Hill, a, גִּבְעָה, f. (S. XII; L. Pr. cl. I, sp. 4). Root, גָּבַהּ, to be high. Whence also Gibeon, גִּבְעוֹן, a city of Benjamin.

Hold, to; see, to be Strong. 2) to Hold or Keep together, לָבַד, Hithpael.

Holy, to be, קֹדֵשׁ; to make Holy, to Sanctify, Piel; to declare Holy, Hithpael. Adj., Holy, קֹדֵשׁ (קֹדֶשׁ) m. (S. VI; L. Pr. cl. I, sp. 5); also, קֹדֶשׁ, m. (S. III; L. Pr. cl. II, f. 10). Holy, plur. קֹדָשִׁים (pronounced Kōdashim); with the article, הַקֹּדָשִׁים. Subst., The Sanc-

tuary, קֹדֶשׁ, m. and, מִקְדָּשׁ, m. (S. II; L. Augm. II, cl. IV, f. 1). The most holy house (Part I, Ex. XLIII), בֵּית קֹדֶשׁ, i. e., the Holy House of the Holies.

Honey, דְּבַשׁ, m. (S. VI, x; L. Pr. cl. I, sp. 1); with suff. דְּבָשִׁי.

Honour, to; see, to be Honourable.

Honourable, to be, כָּבֵד (S. § 181, (b); L. art. 188, 2) and כָּבֵד; prop., to be heavy: in Piel, to honour, praise. Hence the adj. כָּבֵד (S. decl. IV; L. Pr. cl. II, f. 3), rich, splendid, magnificent; and the subst., כְּבוֹד, m. (S. II; L. Pr. cl. II, f. 10), Glory.

Hope, to, הָוָה, only in Piel. Upon any thing, הָוָה. Hence Hope, הִתְהַוָּה (L. Augm. II, cl. VI). Niphal, הִתְהַוָּה, to Flow together, Gather together (of waters); hence, a Flowing together, Gathering together (of waters), מִתְהַוָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Also Hope, בְּסִלָּה, see, Fool.

Hophir; see, to Remain.

Horeb; חֹרֵב. Root, חָרַב, to be dry.

Horn, a, קֶרֶן, f. (S. VI; L. Pr. cl. I, sp. 1).

Horse, a, סוּס, m. (S. I; L. Pr. cl. I, sp. 5). Root, שׁוּשׁ (see L. art. 78, 4), to rejoice.

Horseman, שָׂרָשׁ, m. (S. I; L. Pr. cl. II, f. 2), for שָׂרָשׁ. From the Arab., פרש, a horse.

*Host, Army, an*, אֲרָמָה, m. (S. IV; L. Pr. cl. II, f. 2); plur. הֲוֵה. Hence, The Lord, as Lord of hosts, יְהוָה אֲרָמָה. It is said of the creatures of the earth, of the heavenly bodies, and of soldiers.

*House, a*, בֵּית (for בֵּית), m. (S. VI; L. Pr. cl. I, f. 1); plur. בָּתִּים, prop. בִּוְתִים;—*to the house*, by ה locale. 2) figuratively *a house* = *family*, (Part II, Ex. IX). From *within*, מִבֵּית, prop., *from out of the house*.

*How?* denoting astonishment, אֵיךְ, מָה. *How long?* see, *Who?*

*Howl, to*, i. e., *to Wail, Lament*, יָלַל.

*Hundred, a*, מֵאָה, f. (S. XI; L. Pr. cl. I). *Two hundred*, dual, מֵאָתִים (for מֵאָתִים). Plur., מֵאוֹת.

*Hunger, רָעָבֹן*, m. (S. III; L. Augm. II, cl. X). Constr. form, רָעֵבֹן. *Famine, רָעַב*, m. (S. IV; L. Pr. cl. II, f. 2). Root, רָעַב, *to be hungry*.

*Huntsman, a*, צֹדֵד, m. (S. I; L. Augm. I, cl. I, f. 4). From צֹדַד, *to hunt*.

## I

*I*, אֲנִי, m. and f.; also אֲנִכִּי, m. and f., the earlier and more complete form. (S. § 164; L. art. 145, 2). Plur., *We*, אֲנַחְנוּ, m. and f. (נִחְנוּ).

*Idol, an*, אֱלִיל, m. (S. I; L. Pr. cl. II, f. 6). From אֱלִל,

*to be nought*: therefore prop., *a thing of nought*. 2) עָצַב, m. (S. VIII; L. Pr. cl. II, f. 2). From עָצַב, *to work*.

*Impoverish, to*, רִוַּשׁ, Poel; or perhaps better from the Kal רָשַׁע, *to destroy*.

*In*, בְּ.

*Incense, to burn*, קָטַר, Piel.

*Incline (the ear) to*; see, *to Turn*, 2).

*Increase, Grow, to*; see, *to be Many*.

*Increase*; see, *to Come*.

*India, הִינְדִי*, for הִינְדִי = *Hindu*.

*Inhabit, to*; *Inhabitant, an*; see, *to Sit down*.

*Inherit, to*, 1) נָחַל, Kal and Hiphil. — *An Inheritance*, נַחֲלָה, f. (S. XII; L. Pr. cl. I, sp. 1). 2) *to Inherit, Take possession of, Come into possession of*, יָרַשׁ, a verb פִּי, (Part I, Ex. LII). — *A Possession, יְרֵשָׁה, יְרֵשָׁה*, f. (S. X; L. Pr. cl. II, f. 7). — Hence the name of the city *Jerusalem*, יְרוּשָׁלַם, from יְרֵשׁ and שָׁלַם = נָשָׁלַם, *peace*, i. e., *Possession of Peace*. The city was originally called *Jebus*, יְבוּס (Judg. xix. 10, 11), and was taken by David, who in addition to the old city on mount Zion, built a new one in the valley and on Moriah. Hence from this time the dual form יְרוּשָׁלַיִם, which however is written only with the letters ירושלם (without י

before (ם), and pointed as a dual form, ירושלם.

*Iniquity*; see, to *Act wickedly*, also *Not*.

*Innocence*, זָקוּן, m. (L. Augm. II, cl. X).

*Instead of*; see, *Under*.

*Instruction*; see, a *Band*.

*Instruct, to*; see, to *Learn*.

*Interpret (dreams) to*, פָּרַר.

*Inward parts, the*; see, to *Draw near*.

*Iron*, בְּרִזָּה, m.; see, S. § 156.

*Isaac*, יִצְחָק (Gr. Ἰσαάκ). Root, צָחַק, to *laugh*. 2) Allied to צָחַק is שָׂחַק, to *laugh, play, sport*; hence, שָׂחָה, m. (S. I), a *Derision*.

*Iscah*, יִסְכָּה. Etymology uncertain.

*Island, an*; see, *Sign*.

*Israel*; see, *Chief*.

*Issachar*, יִשָּׁשָׁר, acc. to Gen. xxx. 18, from שָׂכַר, to *serve for hire*; therefore prop., יִשָּׁשָׁר (it is hire), and, rapidly pronounced, יִשָּׁכָר; Ewald, § 466, 3.

*It*, הִיא; see, *He*.

*Izri*; see, to *be Narrow*.

J

*Jacob*, יַעֲקֹב (Gr. Ἰακώβ). Root, עָקַב, to *be behind*, עָקַב, the *heel*; therefore Jacob = Heel-holder, because at his birth he held his twin brother by the heel, in order to become first born in his stead, which birth-right among the Jews

conferred considerable privileges.

*Jaw-bone, a*, לָחִי, m. (S. VI; L. Pr. cl. I). From לָחַץ (rad. inus. Æthiop.), to *be beautiful*.

*Jeopard, to*; see, to *Winter*.

*Jericho*; see, *Breath*.

*Jeroboam*; see, to *be Many*.

*Jeroham*; see, to *have Compassion*.

*Jerusalem*; see, to *Inherit*.

*Jeshaiah*: see, to *Help*.

*Jesharelah*; see, *Chief*.

*Jesreel*; see, to *Sow*.

*Jesse*, יֵשִׁי.

*Jethro*; see, to *Remain*.

*Jezebel*, אֵיזֶבֶל. In pause, אֵיזֶבֶל.

*Joab*, יוֹאָב. From יוֹ = יְהוָה and אָב, *God (is) Father*.

*Joined together, Connected, to be*, חָבַר; Piel, to *Join together, to Couple*. Hebron, חֶבְרוֹן, f.

*Joram*, יוֹרָם. Root, רוּם and יוֹ = יְהוָה, *God (is) high*. Comp. *Joab*.

*Jordan, the*; see, to *Go down*.

*Joseph*; see, to *Collect*.

*Joshbekashah*, יִשְׁבְּקָשָׁה. Etymology uncertain; יִשְׁבָּה, to *be rough*, and שָׁבָה, to *be caught*? whence, שָׁבִי, m. (S. VI), one taken captive, a *Slave*; יִשְׁבָּה, f. (S. X), a *female Slave* (Part I, Ex. IX).

*Joshua*; see, to *Help*.

*Josiah*, יֹאשִׁיָּהּ. From יֹאשָׁה,

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to heal, and יָרַח for יָרַחָה, the Lord healeth.

Jotham, יוֹתָם.

Joy, 1) שְׂשׂוֹן, m. (S. III; L. Augm. II, cl. X). From שׂוֹשׁ, to rejoice; formed as if from שְׂשׂוּה. 2) גִּיל, m. (S. I; L. Pr. cl. I). From גִּיל, to rejoice.

Joyful, to be; see, to Rejoice.

Judah; see, to Thank.

Judge, to, שָׁפַט. Subst., a Teacher, שׁוֹפֵט, m. (S. VII; L. Pr. cl. II, f. 9); Judgment, מִשְׁפָּט, m. (S. II; L. Augm. II, cl. IV, f. 1). A Manner, the same.

Judgment; see, to Judge.

Juice, גָּצַח, m. (S. VI; L. Pr. cl. I, sp. 3). Arab. root, נָצַח, to sprinkle, squirt forth, at the treading of grapes.

## K

Keep, Guard, to, שָׁמַר, from any thing, מִן: also, to wait upon, or attend to, to observe (laws, commandments), to watch (over any thing, עֵל). Subst., a Watch, מִשְׁמָר, m. (S. II; L. Augm. II, cl. IV, f. 1). 2) a Watch, Charge, מִשְׁמָרַת, f. (S. XIII); which also signifies Office, so far as it is something to be attended to.

Keep back, to, Check, Restrain, to, מָנַע.

Keep, or Hold together, to, לָכַד, Hithpael.

Kill, to, 1) קָטַל. 2) מוֹת,

Hiphil; see, to Die: this is the most in use.

Kindle, to, קָדַח.

King, Kingdom, a; see, to Rule.

Kiss, to, בָּשַׁק; any one, לָ.

Kneel down, to, (of Camels), קָרַע, Hiphil. From the kneeling posture in praying and blessing, קָרַע in Piel means, to Bless. Subst., a Blessing, בְּרָכָה, f. (S. XI; L. Pr. cl. II, f. 2). The place at which camels halt to drink, also, a Fishpond, בְּרִיכָה, f. (S. X; L. Pr. cl. II, f. 3).

Knife, a; see, to Eat.

Know, to, יָדַע. Hence the Infinitive as a Substantive, יָדַעַת, f., Knowledge.

Knowledge, 1) יָדַעַת; see, to Know. 2) תְּבִינָה; see, to Understand.

## L

Labour, לָעַל (for לָעַל), m. (S. VI; L. Pr. cl. I, sp. 5). Root, לָעַל, to labour. 2) see, to be Weary.

Lack or be missing (at a numbering or review), to; see, to Visit.

Lamb, a, לָבַשׁ, m. (S. VI; L. Pr. cl. I, sp. 4); לָבַשָּׁה, f. (S. XII). Etymology uncertain. Also, by a transposition of letters, לָשַׁב.

Lamech, לָמַךְ.

Lament, to, סָפַד; the object lamented is expressed by עָל or לָ.



*Lamp, a*; see, *River*.

*Land, a*, 1) אֶרֶץ, m. (S. VI; L. Pr. cl. I, sp. 1). With the art., אֶרֶץ; therefore אֶרֶץ. Also, *the Earth, World*. 2) מֶלֶךְ; see, *Lord*.

*Large, Spacious, Roomy*; see, *to be Wide*.

*Laugh to scorn, Have in derision, to*, לָעַב; prop., *to imitate or mock any one's speech*.

*Law, a*; see, *to Portray*. 2) *a Law, esp. the Mosaic Law*; see, *to Throw*.

*Lay, to*; see, *to Set*.

*Lay hold of, Seize, to*, 1) אָחַז. Hence, אֶחָזָה, f. (S. X; L. Pr. cl. II, f. 7), *a possession*. 2) תְּפֹשׁ.

*Lay in order, to*, עָרַף.

*Lay waste, to*, 1) אֶשְׁלַף, Hi-phil; see, *to Throw*. 2) *with fire*, אֶשְׁלַף with קִי, Verb פִּי (Part I, Ex. LIV). 3) *to be laid waste*, אֶשְׁמָם (Verb, final vowel Tseri, S. § 181; L. art. 188, 2; and אֶעַ, S. §§ 256—266; L. art. 204).

*League, to make a*; see, *to Conspire*.

*Leap, to*, 1) see, *to Spring*. 2) דָּלַג, esp. in Piel.

*Learn, to*, לָמַד; Piel, *to cause to learn, to teach, instruct*.

*Leave, Forsake, to*, 1) עָזַב. 2) נָטַשׁ; esp., *to forsake God*.

*Leavened bread*, אֶחָמֵץ, m. (S. V; L. Pr. cl. II, f. 3). From אֶחָמֵץ, *to be sour*.

*Lebanon*; see, *Brick*.

*Length*, אֶרֶץ, m. (S. VI; L. Pr. cl. I, sp. 5). Root, אֶרֶץ, *to be long*.

*Levi*, לֵוִי, m. (L. art. 170, 14, 1). The patronymic, *a Levite*, לֵוִי (S. § 316 (c) Note (1); L. Augm. II, cl. VIII), plur., לְוִיִּם. From לָוָה, *to hang on to, adhere to*; Arab., *to wind*: whence also לְוִיָּה, *a winding animal, a Serpent, Crocodile*.

*Leviathan*; see, *Levi*.

*Liberty*; see, *Freedom*.

*Lice*, קָפִים, m. plur.

*Lick, Lap, to*, לָקַח, of dogs. Allied to לָחַץ, Gr. λείχω, Lat. lingo.

*Lie, a*, 1) קָיַב, m. (S. IV; L. Pr. cl. II, f. 2). From קָיַב, *to lie*. 2) רְבִיחָה (Part I, Ex. XXI); see, *Subtily*. 3) See, *Falshood*.

*Lie buried, to*, (of hidden treasures); see, *to Hide*.

*Lie down, to*, 1) אָשַׁב. 2) of animals; see, *to Rest*.

*Life*; see, *Soul*.

*Lift up, to*; see, *to Raise*.

*Lily, a*, שׁוֹשָׁן, f. (S. VII; L. Augm. II, cl. X), and שׁוֹשַׁבָּה, f.; plur. יָם.

*Line, Cord, Snare, a*, חָבֵל, m. (S. VI; L. Pr. cl. I, sp. 3). Plur. construct form חֲבִילֵי. Root, חָבֵל, *to turn or twist together, to bind*. Hence also, חֲבִילֵי, f. (L. Augm. II, cl. VI, f. 6), esp. in the plural, *Counsels, wise counsels*.

*Linen*, בִּיץ, L. Pr. cl. I, sp. 5), βύσσαν, Egyptian fine cotton

and the cloth manufactured from it.

*Lion*, *a*, לִיֹּן, m. (S. I; L. Pr. cl. II, f. 6). 2) esp. *a young Lion*, לִיֹּן, m. (S. VI; L. Pr. cl. I, sp. 1). אֲרִיָּה, m. Plur. אֲרִיָּיִם and אֲרִיֹת. From אָרָה, Arab., *to pluck, gather*. Whence also, אֲרוֹן (for אֲרִיֹן), m. (S. III; L. Augm. II, cl. X), *an Ark; the Ark of the Covenant*, אֲרוֹן הַבְּרִית; because in it the collection of laws was kept.—Also, הָאֲרוֹן, simply, *the Ark of the Covenant*.

*Lip*, *a*, שֶׁפָּה, f. (S. XI); esp., in the dual, שְׁפָתַיִם; see, S. § 329; L. art. 138, 3.

*Little*, קָטָן, m. (S. III; L. Pr. cl. II, f. 10).

*Live*, *to*, חָיָה; Piel and Hiphil, *to suffer to live, keep alive*.—Hence, Adj., חַי (for חָיִי, contr. חַי), (L. Pr. cl. II, f. 2), *Alive, Living*. As a subst., חַי (S. VIII; L. Pr. cl. I), *a Living thing*. Fem., חַיָּה, *Life*: also, *a living creature, a beast, a wild beast*, חַיָּה רָעָה. חַיָּה, *Life*, is usually in the plural, חַיִּים. From חַיָּה we have the name of the first woman, *Eve*, חַוָּה.

*Lo! Behold!*, הִנֵּה. *Lo! I, Behold, I*, הִנְנִי, הִנְנִי, הִנְנִי, (S. § 410, Note; L. art. 171, 10).

*Locust*, *a*; see, *to be Many*.

*Look, Behold, to*, נִבֵּט Hiphil.

*Look, to*, (spectare); see, *to Turn*, 1).

*Loose, Loosen, to*; see, *to Open*.

*Lop, to*, סָעַף, Piel. 2) *to Prune (a vine)*, זָמַר; this word must not be confounded with זָמַר, *to praise*.

*Lord, Master, a*, אֲדֹנָי, m. (S. III; L. Pr. cl. II, f. 10). When said of God, אֲדֹנָי (with Qamets in the last syllable). Root, אָדָן, דָּיִן, אֲדָן, *to be lord or master*. Hence, מִדְיָנָה, f. (S. X; L. Augm. II, cl. IV), *a place of justice; a Land*, gen. Again, *Midian*, מִדְיָן, *a people of Arabia near mount Sinai*.

*Lot*, לוֹט, the name of the brother's son of Abraham. After him the Ammonites and Moabites were called Children of Lot. לוֹט, prop., *hidden, covered*, from לָיַט, *to hide, cover*.

*Lot, a*, גִּזְרֵל, m. (L. Augm. I, cl. II, f. 3); Plur. גִּזְרָלוֹת; Arab., *a Stone*, Gr. ψῆφος.

*Love, to*, אָהַב. Subst., *Love*, אֲהָבָה, f. (S. X; L. Pr. cl. I, f. 1).

*Low place, a*; see, *to Bring down*.

*Lying in wait, a*; see, *Purpose*.

## M

*Mad, to be*, הָלַל; prop., *to shine, to be proud*. Piel, *to make to shine, to Praise*. Subst., הוֹלָל m. (S. VII; L.

Pr. cl. II, f. 9), a Foolish person. מַחֲזִיחַ (L. Augm. II, cl. VI), *Praise, a song of praise.*

*Mahazioth*, מַחֲזִיאוֹת. From

חָזַח (חָזַח), *to see?*

*Make, Do, Accomplish, to,* עָשָׂה. Subst., *a Work*, מַעֲשֶׂה, m. (S. IX; L. Augm. II, cl. IV, f. 7).

*Mahkedah*, מַחְקָדָה, a town in the plains of Judah. Root, חָקַד, *to mark with spots?*

*Male*; see, *to Remember.*

*Mallothi*, מַלְלוֹתִי. Root, מָלַח, *to complete?*

*Man, a, 1)* אִישׁ (S. § 396; L. Pr. cl. I, sp. 2 or 3), (for אִנְשׁ, or אִנְשִׁי). Used collectively with animals. *Every man, every one*, אִישׁ; also, *כל-איש*. The fem. of אִישׁ is אִשָּׁה, *a Woman*, contracted from אִשְׁתָּה. With the termination יוֹן is formed אִישׁוֹן, m. (S. I; L. Augm. II, cl. X), *the apple of the eye.* 2) *a Man*, i. e., *male person*, זָכָר; see, *to Remember.* 3) אָדָם, m. (L. Pr. cl. II, f. 2), (Root, אָדָם, *to be red or of a dark colour*), is a collective; therefore also for *Mankind*. As a plural the poets use *children of man* (or, *men*), בְּנֵי-אָדָם. Again, אָדָם, *Adam*, the name of the first man, always with the article. b) From the signification אָדָם, *to be of a dark colour*, is derived, אֲדָמָה, f. (S. XI; L. Pr. cl. II, f. 2), *Earth*, as one of the elements;

e. g., God formed man from the earth; also, *cultivated ground, a Field.* c) *The Earth, the World*; see, *Land.*

*Manasseh*, מְנַשֶּׁה. Root, נָשָׁח, *to forget.* Part. Piel, *that causes to forget.*

*Manner, a*; see, *to Judge.*

*Manoah*; see, *Noah.*

*Mantle, a*, מְכַרְיָה, m. (S. I; L. Augm. II, cl. VI, f. 5), from כָּרַף, Syriac, *to wrap round.* This garment, *stola Medica talaris*, was worn by the kings of Persia.

*Many or Great, to be*, רָבַב. Hence, רָב, m. (S. VIII; L. Pr. cl. II, f. 2); רָבָה, f., *Many, Much, Great*; *Multitude*, רַב, m. (S. I; L. Pr. cl. I, f. 5). *How much!* מְהֵרָב. 2) Cognate with רָבַב is רָבָה, *to be Multiplied, Increase, Grow*; Hiphil, *to Multiply, Enlarge, Increase.* From this root, אֲרָבָה, m. (S. IX; L. Augm. II, cl. I, f. 4), *a Locust. Jeroboam*, יִרְבֵּעַם (*that increaseth the people*).

*Mattaniah*; see, *to Give.*

*Mattithiah*; see, *to Give.*

*Meal*, תֵּבַח, m. (S. VI; L. Pr. cl. I). Arab., *Wheat, Corn.*

*Meat-offering, a*; see, *a Present.*

*Meditation, 1)* תְּהִיגָה, m. (S. III; L. Pr. cl. II, f. 5), from תָּהַג, *to sigh.* 2) תְּהִינּוֹן, m. (S. I; L. Augm. II, cl. X); from תָּהַן, *to meditate.*

*Meet, to*, מִפָּנֵי; *to attack any one*, פָּגַע,



*Melchizedek* ; see, to *Rule*.

*Memorial, a* ; see, to *Remember*.

*Merchant, a*, מֵסֵחַר, m. (S. VII ; L. Pr. cl. II, f. 9) ; part. of מֵסֵחַר, to go about.

*Merciful* ; see, to have *Compassion*. 2) *Merciful, gracious* ; see, to *Favour*.

*Mercy, Kindness*, חֶסֶד, m. (S. VI ; L. Pr. cl. I, sp. 1). From חֶסֶד, to be kind. To shew mercy or kindness to any one, עָשָׂה חֶסֶד עִם. Hence, חֶסֶד־הַיָּד, f. (S. X ; L. Pr. cl. II, f. 6), the *Stork*.

*Messenger, a*, מַלְאָךְ, m. (S. II ; L. Augm. II, cl. IV, f. 5) ; as a messenger of God, an *Angel*. Root, לָאָךְ, to send ; whence again, a *Work*, מַלְאָכָה, f. (S. XI). The construct form, מַלְאָכֶת.

*Messiah, the* ; see, to *Anoint*.

*Mid-day, Noon*, צִהְרִים, Dual of צִהָר, m. (S. VI ; L. Pr. cl. I, sp. 5), *Light* ; prop., a double light.

*Midian* ; see, *Lord*.

*Mighty*, עֲצוּם, m. (S. III ; L. Pr. cl. II, f. 7), from עָצָם, to be strong, (to have bones). Whence also, a *Bone*, עֵצָם, f. (S. VI ; L. Pr. cl. I, sp. 1) ; plur. עֲצָמוֹת, constr. form, עֲצָמוֹת.

*Milcah*, מִלְכָּה, f. Root, מָלַךְ, to rule ?

*Milk* ; see, *Fat*.

*Minister to, to* ; see, to *Serve*.

*Misery* ; see, to *Act wickedly*.

*Miss a mark, to* ; see, to *Sin*.

*Missing, to be* ; see, to *Visit*.

*Moab*, מוֹאָב, as a people, masc., as a country, fem. For the Etymology, see Gen. xix. 30—38.

*Money* ; see, *Silver*.

*Month, a*, חֹדֶשׁ, m. (S. VI ; L. Pr. cl. I, sp. 5). From חָדַשׁ, Piel, to renew ; therefore prop., a new moon.

*Moon, the*, יָרֵחַ, m. (S. V ; L. Pr. cl. II, f. 5).

*Moriah*, מוֹרְיָה, f., the hill on which Abraham was about to offer up his son Isaac ; it is uncertain whether this be the hill at Jerusalem, opposite mount Zion, on which Solomon's temple was built.

*Morning, the* ; see, *Ox*.

*Morning Star, the*, בֶּן־שָׁחַר, prop., son of the dawn.

*Morrow, the*, בּוֹחֵר, m. (S. IV ; L. Pr. cl. II, f. 2).

*Most High, the* ; see, to *Go up*.

*Mother, a*, אִם, f. (S. VIII ; L. Pr. cl. I). אַמָּה, f. (S. X), a *Cubit*, collectively with numerals.

*Mount, to* ; see, to *Go up*.

*Mountain, a*, הָר, m. (L. Pr. cl. II, f. 1) ; also, mountains, a chain of mountains, esp. in the plural. Respecting the article with this word, see S. § 152, 4 ; L. art. 180, 12. Plural, הָרִים. With ה locale, הַהָרָה for הָהָרָה ;



(see Part II, Ex. X, 10).  
Root, uncertain. The N. pr.  
*Haran*, חָרָן, seems to be allied  
to חָר.

*Mourn, to*, מָנַח; prop., *to*  
*be black or dirty*; then, *to put*  
*on mourning clothes, as a token*  
*of grief*.

*Mouth, a*, פֶּה, m. (S. § 396;  
L. Pr. cl. I, sp. 4), for פִּיָּה.  
Root, פָּחַח, Arab., *to cleave*.  
Construct form, פִּי; with suf-  
fixes, פִּי, פִּיָּה, etc.; L. art. 151, 2.  
פֶּה signifies also, *the Edge (of*  
*a sword)*. 2) *a Mouth, Open-*  
*ing*; see, *to Open*.

*Much*; see, *to be Many*.

*Mule, a*; see, *to Separate*.

*Multitude*; see, *to be Many*.

*Murmuring, a*; see, *to pass*  
*the Night*.

N

*Naboth*, נָבוֹת, m.

*Nahor*; see, *River*.

*Nail, Stake, a*, נָיִד, f. (S.  
V; L. Pr. cl. II, f. 3). Plur.,  
נִידִים.

*Naked*, עָרִים, m. (S. VIII;  
L. Pr. cl. II, f. 7). Root, עָרַם,  
*to make bare*.

*Name, a*, שֵׁם, m. (S. VII; L.  
Pr. cl. II, f. 3 or 4); plur.,  
שֵׁמוֹת. Root, יָשַׁם, Arab., *to de-*  
*signate*. Hence the compound  
proper name, *Samuel*, שְׁמוּאֵל,  
(Gr. Σαμουήλ). Acc. to 1 Sam.  
i. 20, this name is for שְׁמוּעָאֵל,  
*whom God heareth*, (שָׁמַע and  
אֵל), with the loss of the ע.

*Narrow, to be*, צָרָר (cognate

with צָרָר), *to bind fast, to*  
*trouble*. Hence, צָר, m. (S. I;  
L. Pr. cl. II, f. 2), *a Troubler,*  
*Enemy, Adversary*. *Trouble,*  
צָרָה, f. (S. X). On account  
of its strong, compressed mus-  
cles, *the neck* is called צָוֶה, m.  
(S. II); plural construct form,  
צְוֵהִים.—From צָרָר (צָר) seems  
to be derived also, *Izri*, צִירִי.  
—Again, מִצְרַיִם, *Egypt*, i. e.,  
*a narrow country*. An Egyptian,  
מִצְרִי.

*Nation, a*; see, *People*.

*Near, Nigh*; see, *to Draw*  
*near*.

*Neck, the*, מִצְרֶקֶת, f. (S.  
XIII; L. Augm. II, cl. IV, f.  
5 or 6). Root, מָצַק, *to break*  
*off*. 2) see, *to be Narrow*.

*Nest, a*, קֶן, m. (S. VIII;  
L. Pr. cl. I, sp. 3). Root, קָנָה  
(Arab.), *to form*.

*Nethaniah*; see, *to Give*.

*Night*, לַיְלָה, m. with a tone-  
less הָ.

*Night, to pass the*, לַיִן (לַיִן).  
From the cognate root, לָיַן,  
Niphal, *to murmur*, we have  
לַיְלִיחָה, f. (S. X; L. Augm. II,  
cl. VI, f. 6), *a murmuring*.

*Noah*, נֹחַ (Gr. Νῶε). Root,  
נָח, *to rest*; therefore prop.,  
*Noah = rest*. Thus also,  
*Manoah*, מָנוּחַ, *a place of rest*.

*Noon*; see, *Mid-day*.

*North, the*, צָפוֹן, m. (S. III;  
L. Pr. cl. II, f. 10); from צָפַן,  
*to hide, conceal*.

*Nose, a*, אָף, m. (S. VIII;  
L. Pr. cl. I, sp. 1); esp. in the

dual (the two nostrils). Contracted from נִחַף. Root, נָחַף, *to blow*. Since the nose was regarded by the ancients as the seat of anger, hence, 2) נָחַף, *Anger, Wrath*.

*Not*, לֹא, an unconditional negative. 2) אֵל, conditional negative, *ne*, μή. Root, לָחַץ, *to be weak*. 3) *Not?* *nonne*, הֲלֹא, with ה interrogative. 4) *Not to be, There is not*, אֵין; *thou art not*, אֵינְךָ. אֵין is the construct form of אֵין, m. (S. VI; L. Pr. cl. I, sp. 1). Root, אָנַן, *to be nothing*; whence also, אֲנִי, m. (S. VI; L. Pr. cl. I, sp. 1), (construct form, אֲנִי), *Wickedness, Iniquity, prop., Vanity*.

*Now*; see, *Until*.

*Number, to*, 1) numerare, סָפַר; Piel, *to Relate, Tell*. Subst., סִפְרָה, m. (S. VI; L. Pr. cl. I, sp. 3), *a Book, Writing*. מִסְפָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Number*. 2) = *to muster*, פָּקַד; see, *to Visit*.

*Nun*, נִין, prop., *a descendant*, (soboles); from נִין, *to sprout forth*.

## O

*Oath, Curse, an*, אָלַף, f. (S. X; L. Pr. cl. I). From אָלַף, *to swear*.

*Observe, to*; see, *to Keep*.

*Odour*; see, *Breath*.

*Officer, an*; see, *to Visit*.

*Oil*, שָׁמֶן, m. (S. VI; L. Pr. cl. I, sp. 1). Root, שָׁמַן, *to be fat*.

*Old age, to be Old*; see, *Beard*.

*On account of*, 1) עַל. 2) לְמַעַן. 3) בְּעֶרְוַר.

*One*, אֶחָד; construct form, אֶחָד, m., and אֶחָת, f. *One single, the same*.

*One—another*; see, *This*.

*Open, to*, פָּתַח; Niphal, *to open itself*; Piel, *to Loose, Loosen*. Subst., פֶּתַח, m. (S. VI; L. Pr. cl. I, sp. 4), *a Door*; in the plural, *a mouth, opening*, פִּתְחוֹת. 2) פָּעַר; esp., *to open the mouth*.

*Oppression, Violence, Injury*, עָשָׂה, m. (S. VI; L. Pr. cl. I, sp. 5); from עָשָׂה, *to oppress*.

*Oppressor, an*, נָכַשׁ; part. Kal of נָכַשׁ, *to oppress*.

*Or*, אוֹ, *aut*, from הָיָה (אוֹיָה), *to be*.

*Ornament*, עֲדִי, m. (S. VI; L. Pr. cl. I, sp. 1); in pause, עֲדִי. Root, עָדָה, *to adorn one's self*.

*Out of, Out from*, מִן, denoting motion *from* and *out of* any thing. All the suffixes, except the grave, with מִן take נ epenthetic. See the table of מִן with suffixes, S. § 408.—This מִן, from a root מָנַן, *to part, separate*, is used by the Hebrews to form the comparative, and expresses the comparative 'than'; e. g., *sweeter than honey*, מְרֹתָן מִדְּבַשׁ, i. e., *sweet before honey*. 2) מִקְרֹב; see, *to Draw near*.

*Overflowing, an*, שָׁטַף, m.

(S. VI; L. Pr. cl. I); also *וְשֹׁטֶף*. Root, *וָשַׁף*, to flow in great measure.

Owl, an, *וְנִשְׂרָף*, m. (L. Augm. II, cl. II, f. 5). From *וָשַׁף*, evening. Acc. to the Vulg. and LXX., *וְנִשְׂרָף* is the Ibis.

Ox, an, 1) *וָשׂוּר*, m. (S. I; L. Pr. cl. I, sp. 1), *ταῦρος*, Neat-cattle, gen. Collectively with numbers. 2) *וְבָקָר*; collectively; m. (S. IV; L. Pr. cl. II, f. 2). Root, *וָבַקַר*, Piel, to observe attentively, have the care of; therefore, an object of care, cattle. From the same root is probably derived *וְבֹקֶר*, m. (S. VI; L. Pr. cl. I, sp. 5), the Morning. Comp. *וְקָבַר*, to rise early; also *וָשָׁבַם*, Hiphil. 3) *וְאַלְוָה*, m. (S. I; L. Augm. I, cl. I, sp. 2). Root, Arab., *וְאַלַף*, to be closely bound.

P

Palace, a; see, to be Finished, 4).

Paradise, *פָּרַדִּיז*, m. *παράδεισος*, a park, pleasure-garden, of the Persian kings. This word is originally Indian, and is not found in Hebrew till after the time of Solomon. The Paradise in which Adam was placed is called *גֶּן יְהוָה*, the garden of the Lord. Gen. ii. 8; Is. li. 3.

Part, Portion, a; see, to make Smooth.

Part, to, 1) *וְחָלַק*, Piel; see,

to make Smooth. 2) of water, *וְפָלַג*, Piel. Hence, *וְפָלַג*, m. (S. VI; L. Pr. cl. I, sp. 1), a River.

Pass, to, (of time), *וְבָקָר*; prop., to go round in a circle: to be gone about, to return, Hiphil.

Passover, the feast and the sacrifice of the, *פֶּסַח*, m. (S. VI; L. Pr. cl. I). This feast began on the fourteenth day of the month Nisan (our April), and lasted seven days. During the whole of this time unleavened bread was eaten, in remembrance of their departure and deliverance from the oppression of Egypt. Root, *וָפָסַח*, Arab., to pass over, spare; hence the etymological signification, The festival of the first-born being spared in Egypt.

Pass over, Pass by, to, *וְעָבַר*. Hence, a Hebrew, *וְעִבְרִי*, m. (S. § 316 (c), Note (1); L. Augm. II, cl. VIII), (Gr. *Ἑβραῖος*); *וְעִבְרִית*, an Hebrew woman. On the other side, *וְעַבְרָה*; to this side, *וְעִבְרָה*. Of the mind, strong, vehement anger, *וְעִבְרָה*, f. (S. XII; L. Pr. cl. I, sp. 3).

Pasture, Feed, to, *וְרָעָה*. Hence Particip., *וְרֹעֶה*, m. (S. IX; L. Pr. cl. II, f. 9), a Herdsman, Shepherd.

Path, a, *וְנִתְיָבָה* (scil., *וְנִתְיָבָה*, a way), (L. Pr. cl. II, f. 5); from *וְנָתַב*, Arab., to be high. 2) *וְאִרְחָה*, c. (S. VI; L. Pr. cl. I,



sp. 5); f. plur., אֶרְחוֹת, from אָרַח, to go, wander. Hence, a wandering company, a caravan, אֶרְחוֹה, f. (S. XII). From the Arab., אָרַח, expressing also the idea of, to appoint, to fix: hence, a portion, אֶרְחוֹה, f.

*Pay, Perform* (vows), to, שָׁלַם, Piel; prop., to be uninjured; Piel, to recompense, repay; Hiphil, to make peace, with any one, שָׁלַח. Peace, שָׁלוֹם, m. (S. III; L. Pr. cl. II, f. 10). Jerusalem; see, to Inherit. Solomon, שְׁלֹמֹה, prop., the Peaceable.

*Peace*; see, to Pay.

*Pelican, the*; see, to Throw.

*People, a, 1)* עַם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4). With the article, הָעַם, for הָעָם, (S. § 142 (a), Note; L. art. 180, 12). Root, עָמַם, to be common, to have a common bond of union. Hence also the preposition עִם, with. The following proper names are compounded with עַם; Amminadab, עֲמִינָדָב. An Ammonite, עַמּוֹנִי, m. 2) A People (esp. not Israelitish), a nation, גּוֹי, for גּוֹי (S. I and VI; L. Pr. cl. I, sp. 1); plur., גּוֹיִם, the Nations, Heathen.

*Perfect, to be*, תָּמַם. Hence, תָּם, m. (S. VIII; L. Pr. cl. II, f. 3 or 4), Perfect.

*Perish, Pass away, to, 1)* אָבַד (See Part I, Ex. LI); Hiphil, to Destroy; Niphal,

to be Destroyed. 2) to Perish (Part I, Ex. XXVII), בָּעָ; see, to Die.

*Perpetual, תָּמִיד*, m. (S. III; L. Augm. II, cl. VI); from בָּיַד, to Extend, of time and space. Perhaps allied to בָּוֹט, to move on, continue. מִד, m. (S. VIII; L. Pr. cl. I, sp. 2, or 3, or 4), a Garment; esp., a white one.

*Perverse, Froward, גָּלוּז*, part. Niphal of לָוַז, to bend, turn. 2) עָקַשׁ, m. (S. VIII; L. Augm. II, cl. I, f. 1). Root, עָקַשׁ, to twist, pervert.

*Pervert, to, פָּלַה*, only in Piel. 2) to Pervert (judgment); see, to Turn, 2).

*Pestilence, a*; see, to Speak.

*Pharaoh, פָּרַעַה*, for פָּרַעִי, a title of the kings of Egypt. Acc. to Josephus (Archæol. 8, 6, 2), it signifies, king. Also in Hebr., פָּרַע, to lead, be over.

*Phichol, פִּיכֹל*, m. Perhaps from פָּחַ and בּוֹל, כָּלָה.

*Philistine, a, פְּלִשְׁתִּי*.

*Piece of silver*; see, Silver.

*Pierce through, Perforate, to, 1)* חָלַל, to be pierced through, Pual. Hence, a Flute, Pipe, חָלִיל, m. (S. III; L. Pr. cl. II, f. 5); because it is perforated. Profane, חָלַל, m. (S. IV). חָלַל, in Hiphil, to Begin. 2) נָקַב. Also, to cut asunder, to distinguish; hence, to Call (by name). Again, to Curse. A Woman,



*Female*, נְקִבָּה, f. (S. XI; L. Pr. cl. II, f. 3), as a distinction of sex, Gr. θῆλυς.

*Pillar*, a; see, *to Stand*.

*Pine away*, to, נִנְחָה, Niphal.

*Pipe*, *Flute*, a; see, *to Pierce through*.

*Pison*, the, פִּישוֹן, one of the four rivers of Paradise; prob. a river of Africa: acc. to Josephus (Archæol. 1, 2), *the Ganges*; acc. to others, *the Phasis*.

*Pit*, a; see, *Well*.

*Pitch*, לָפַךְ, m. (S. VI; L. Pr. cl. I, sp. 5). Hence a denominative verb, כָּפַךְ, *to Pitch*; with any thing, כָּ.

*Pitch a camp*, *Encamp*, to, חָנָה. Hence, מַחֲנֶה, m. also fem., (S. IX; L. Augm. II, cl. IV), *a Camp*.

*Place*, a; see, *to Rise*.

*Place*, to, נָשִׂית; upon any thing, כָּ; *to set up*, *erect upon* any thing, נָשִׂית לְ. Hence נָשִׂית, m. (S. I; L. Pr. cl. I), *Dress*, *Attire*.

*Plain*, a; see, *to Bring*, 6).

*Plane-tree*, the, עֲרָמוֹן, m.

*Plant*, to, 1) נָשַׁתַּל; hence, נָשְׁתִּיל, m. (S. I; L. Pr. cl. II, f. 5), *a Settling*, *young plant*. 2) נָטַע. Hence, *a Plantation*, כִּנְטָע, m. (L. Augm. II, cl. IV, f. 5).

*Plead*, to, רִיב; against any one, לְ. Hence, *a Cause* (that is *pleaded*), *Strife*, *Contention*, רִיב, m. (S. I; L. Pr. cl. I); plur., יָיִם and יָוֵת.

*Pleasant or agreeable*, *to be*, נָעֵם.

*Pleasure or Delight in*, *to have or take*, *to be Pleased*, *to Delight in*, *to be Willing*, נָעֵם (Tseri final vowel, S. § 181; L. art. 183, 2). *Pleasure*, *Will*, נָעֵם, m. (S. VI; L. Pr. cl. I, sp. 3).

*Pleasure*, *Delight*, *Favour*, נָעֵם, m. (S. III; L. Augm. II, cl. X); from נָעֵם, *to be pleased*.

*Ploughman*, a, נָאָר, m. (S. I; L. Augm. I. cl. I, f. 4); from נָאָר, *to plough*.

*Poor man*, a; see, *Affliction*.

*Poor*, *Needy*, נָאָר, m. (S. I; L. Augm. II, cl. X). From נָאָר, *to wish*, *need*. 2) *a Poor Man*; see, *Affliction*.

*Porch* a; see, *Dumb*.

*Porter*, a; see, *Gate*.

*Portion*, a; see, *Path*.

*Possession*, a, 1) נָחִיזָה; see, *to Lay hold of*. 2) יָרִישָׁה; see, *to Inherit*.

*Posterity*, 1) מוֹלָדָת; see, *to Bear* (children). 2) זָרַע; see, *to Sow*.

*Pot*, a; see, *to Depart*.

*Potter*, a; see, *to Form*.

*Pound*, to, נָשָׁח.

*Pour out*, to, 1) נָשַׁף. 2) יָצַק (נָשַׁף; see Part I, Ex. LIV).

*Portray*, to, נָחַךְ; prop., *to engrave*, *cut in*, e. g., laws on a table. Hence, נָחָךְ, m. (S. VIII; L. Pr. cl. I, sp. 5). נָחָךְ, f. (S. X), *a Law*.

*Power*, עֹז, m. (S. VIII; L. Pr. cl. I, sp. 5); with suff., עָזָי; from עָזַז, *to be strong*.

*Praise, to*, 1) *to praise from thankfulness*; see, *to Thank*. 2) = *to celebrate*; see, *to be Mad*. 3) = *to sing praises*, זָמַר, only in Piel. Hence, מְזַמְּרִים, m. (S. I; L. Augm. II, cl. IV, f. 4), *a song of praise, a Psalm*. 4) = *to honour*; see, *to be Honourable*. 5) שָׁבַח, any one, בָּ; only in Piel and Hithpael (the latter, Part I, Ex. XXIII). *Praised be !*, קָרִיב; see, *to Kneel down*.

*Pray, to*, פָּלַל, Hithpael. Hence subst., *a prayer*, תְּפִלָּה, f. (S. X; L. Augm. II, cl. VI). 2) *to worship* (Part II, Ex. XXVIII), שָׁחָה, Hithpael. N.B. *I pray*, נָא, after an imperative or future; e. g., *Stand up I pray*, קִם־נָא: it answers to the Latin, *quæso*, and the Greek optative.

*Present, Gift, a*, מִנְחָה, f. L. Pr. cl. I, f. 4). Root, מָנַח, *to present*. 2) *a meat offering*; the same.

*Press together, to*, צָרַץ, esp. the lips: also, *to Wink* with the eyes. Pual, *to be Formed*, prop., a metaphor taken from a potter, who when about to form a vessel, with his fingers pressed together tears away a piece from the clay.

*Prey, Booty*; see, *Spoil*.

*Priest, a*, כֹּהֵן (כֹּהֵנִי), m. (S. VII; L. Pr. cl. II, f. 9).

*Prince, Princess*; see, *Chief*.

*Prison, a*, בֵּית־פְּלִאִים, plur. בְּתֵיר־פְּלִאִים. From בֵּית and פְּלִיא.

*Prisoner, Captive, a*; see, *a Band*.

*Profane*; see, *to Pierce through*.

*Property, Substance, Possession*, רָכוּשׁ, m. (S. I; L. Pr. cl. II, f. 8). Root, רָכַשׁ, *to get, gain, acquire*.

*Prophecy, Foretell, to*, נָבֵא, Niph'al; construed with the accusative or with לְ: prop., *to speak softly*. Hence, נְבִיאָה, m. (S. III; L. Pr. cl. II, f. 5), *a Prophet*.

*Proud, to be*, פָּוֵשׁ.

*Proverb, a*, מִשְׁלַל, m. (S. IV; L. Pr. cl. II, f. 2). Root, מָשַׁל, *to make like, to liken*; therefore prop., *a likeness, similitude*. This verb must not be confounded with מָשַׁל, *to rule*.

*Prudence*; see, *to Understand*.

*Prune, to*; see, *to Lop*.

*Psalm, a*; see, *to Praise*.

*Purify, to*; see, *to Cleanse*.

*Purpose, Intention, a Lying in wait*, צָדָה, f. (S. X; L. Pr. cl. II, f. 5); from the root, צָדָה, *to lay snares*.

*Purse, a*, כִּיס, m. (S. I; L. Pr. cl. I); cognate with כּוּס, *a bowl*.

*Pursue, Persecute, to*, רָדַף; *after any one*, אַחֲרָי.

*Put or Reach forth the hand, to*; see, *to Send*.

## Q

*Queen, a* ; see, to *Rule*.

*Quench, to*, קָדַח; to be *extinguished*, Pual.

*Quiver, a*, קֶשֶׁף, f. (S. XII ; L. Pr. cl. I, sp. 1).

## R

*Rahab*, רָהַב. Prop., the *Insolent, Proud*, from רָהַב, to *act insolently*.

*Rain*, גָּשָׁם, m. (S. VI ; L. Pr. cl. I, sp. 4). Arab., גַּשֵּׁם, to *fall heavily upon*.

*Raise, Lift up, Bear, Take* (a name in vain), to, נָשָׂא; upon, עַל. Hiphil, to *cause to bear*.

*Ram, a*, אֵייל, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, אֵייל, to be *strong*. From the same root, אֵייל, m. (S. II ; L. Augm. I, cl. I, f. 4), a *Stag*.

*Ramah*, רָמָה; the name of several towns in *Palestine*. Root, רָם, to be *high* ; therefore רָמָה, a *high place*.

*Ransomed, the*, פְּדוּיִים, part. pass. of פָּדָה = גָּאַל, to *Redeem*.

*Razor, a*, רִתֵּץ, m. (S. VI ; L. Augm. II, cl. VI, f. 10).

*Reach or Put forth the hand, to* ; see, to *Send*.

*Reap, to*, קָצַר; prop., to *cut off or away*, esp., *corn*. Hence, to *mow or reap*. Hence, part., קָצֵר, m. (S. VIII ; L. Pr. cl. II, f. 9), a *reaper*. *Harvest*, קֶצֶר, m. (S. III ; L. Pr. cl. II,

f. 5.—*Short*, קָצֵר, m. (S. V ; L. Pr. cl. II, f. 3).

*Rebecca*, רִבְקָה, f.

*Rebuke, Reproof, a*, נָעַרָה, f. (S. XI ; L. Pr. cl. II, f. 2). Root, נָעַר, to *incorpore*.

*Recognise, Know again, to*, נָכַר, Hiphil. In Piel it signifies, to *make strange*. Hence, נָכַר, m. (S. II ; L. Augm. I, cl. II, f. 1), a *Stranger*, and, a *Strange land*.

*Recompense, to*, גָּמַל, construed with עַל. Hence, *Recompense*, גְּמוּלָה, m. (S. I ; L. Pr. cl. II, f. 8).

*Redeem, to*, גָּאַל.

*Refuge, a*, 1) מִשְׁגָּב; see, to be *High*. 2) בְּרִיחָה, m. (S. IX ; L. Augm. II, cl. IV), (Part I, Exx. XII and XXXII). Root, בָּרַח, to *flee for safety*.

*Reins, the* ; see, to be *Finished*.

*Rejoice, to*, 1) שָׂמַח; at or over any thing, עַל. Active, to *make glad*, Piel. Hence, to *make glad*, שְׂמִיחָה, f. (S. XII ; L. Pr. cl. I, f. 4). 2) to *Rejoice*, שָׂעַל; at or over any thing, כִּי. 3) to *Rejoice, be Joyful*, גִּיל (גִּיל).

*Relate, Tell, to*, 1) see, to *Number*. 2) see, to *Shew*.

*Remain, to*, 1) נָתַר, Niphal. Hence, *The Rest, Remainder*, נִתְרָה, m. (S. VI ; L. Pr. cl. I, f. 4) ; also, *excellence, dignity*. Hence, יִתְרוֹ, *Jethro*, the *father-in-law of Moses*, prop.,



his excellence; *חֹתִיר*, *Hothir*.

2) *שָׁאֵר*, Niphal. 3) *שָׁכַן*.

*Remember, Think upon, to, זָכַר*; with an accusative (*אֶת*) of the person thought upon. Subst., *זָכָר*, m. (S. VI; L. Pr. cl. I, f. 4), a Memorial. 2) from *זָכַר*, seems to be formed a noun denominative, *זָכָר*, m. (S. IV; L. Pr. cl. II, f. 2), that which is prized, that which excels, the Male (*mas*, ἄρρεν), as a distinction of sex. Male, *זָכִיר*, m. (S. III; L. Pr. cl. II, f. 7). The proper name, *Zacur*, *זָכִיר*.

*Remove from a place, to; see, to Draw out.*

*Rend (a garment), to, קָרַע.*

*Reply, to; see, to Answer.*

*Reproach; see, to Winter.*

*Reproof, a; see, Rebuke.*

*Reprove, to, נָכַח*, Hiphil. Kal obsolete; prop., to prove.

*Rest, to, שָׁבַת*, to cease. Hence, the Sabbath, *שַׁבָּת*, f. (S. II), contracted from *שַׁבְּתָת*, construct form *שַׁבְּתָה*, (Gr. ἡ σάββατον). *Rest, שִׁפְרוֹן*, m. (L. Augm. II, cl. X). 2) to rest, lie down, of animals, to rest with their fore-legs stretched out, *רָבַץ*. 3) to rest or cease from any thing, *שָׁקַט*. 4) the Rest, Remainder; see, to Remain.

*Return, to, שָׁב*; to any thing, *אָל*. Hiphil, to Bring back. *Shubael*, *שִׁבְאֵל*, prop., God returneth.

*Reveal, to, גָּלָה*.

*Revenue; see, to Come.*

*Rib, a, רִיבָה*, f.; construct forms *רִיבָה* and *רִיבָה*. Plur., *רִיבָה*, construct form *רִיבָה*.

*Rich, Splendid, Magnificent; see, to be Honourable.*

*Riches, Wealth, 1) עֲשָׂר*, f. (S. VI; L. Pr. cl. I, sp. 5). 2) *רְכוּשׁ*; see, Property.

*Riddle, a, חִידָה*, f. (S. X). From *חָוָה*, Arab., to bend or turn away.

*Right hand, the, יְמִין*, m. (S. III; L. Pr. cl. II, f. 5). prop., the right side: and the same word for, on the right hand. 2) the South; for in pointing out the quarters of the heavens, the Hebrews stood with their faces towards the east (*קֶדֶם*), and then the South was to their right side, (*יְמִין*), the North to their left, and the west behind them.

*Righteous, to be, צָדִיק*. Hence, adj. and subst., *Righteous* and a *Righteous person*, *צָדִיק*, m. (S. VI; L. Pr. cl. I, sp. 4), *צָדִיק*, m. (S. I; L. Augm. I, cl. I, f. 3). *Righteousness*, *צָדִיק*, m., and *צָדִיקָה*, f. (S. XI; L. Pr. cl. II, f. 2). The proper name, *Zadok*, *צָדִיק*, prop., the Righteous. 2) *Righteous; see, to Bless, 2).*

*Ring, a, טַבַּעַת*, f., plur. *טַבַּעֲוֹת*; esp., a ring with a signet, a signet.

*Rise, Stand up, to, קָוָה*. Part., *קָוָה*, m. (S. I; L. Pr. cl. II, f. 2), an adversary. In



the Hiphil, *to cause to stand, to establish*; e. g., a covenant. *Height*, קוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1). *An elevated place*, and gen., *a place*, מָקוֹם, m. (S. III; L. Augm. II, cl. IV); *at the place where*, בְּמָקוֹם אֲשֶׁר, 3) *to Rise (in the morning)*, שָׁכַם, in Hiphil. A derivative from שָׁכַם, *a shoulder, to employ the shoulders, put one's self in action*. 4) *to Rise*, (of the sun), יָרַח; prop., *to shine, begin to shine*.

*River, Stream, a*, נָהָר, m. (S. VI; L. Pr. cl. II, f. 2). From, נָהָר, *to flow*. Cognate with נָהָר is נִיר, *to shine*: hence, גֵּר, m. (S. I; L. Pr. cl. II, f. 9), *a Lamp*. Hence perhaps the name *Nahor*, נַחֲוֹר. 2) see, *Valley*. 3) see, *to Part*. 4) see, *to Go up*.

*Roar, to*, (of a lion), נָחַם; *after any thing*, לְ. 2) see, *to Drive away*.

*Roaring, a*, נִשְׁאָנָה, f. (S. XI; L. Pr. cl. II, f. 2), of lions; of persons, *a Groaning*. Root, נִשְׁאָג, *to roar*.

*Rock, a*, 1) i. e. *a rock, stone*, סֶלֶע, m. (S. VI; L. Pr. cl. I, sp. 1). 2) figuratively, i. e., *a Defence, Protection*, צִוּר, m. (S. I; L. Pr. cl. I, sp. 5).

*Rod, a*, רוֹשֶׁת, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. LVIII).

*Rod, Staff, Sceptre, a*, שִׁבְט, שִׁבְטָא,

m. (S. VI; L. Pr. cl. I, sp. 4; see, L. art. 150, 2); also, *a Tribe*.

*Roll, to*, גָּלַל; *to any thing*, אֶל.

*Romamthi-eser*, רֹמַמְתִּי עֵזֶר, from רָם, *to be high*, and עֵזֶר, *help*.

*Roof, a*, גָּג, m. (S. III; L. Pr. cl. II, f. 2); esp., *a flat roof*, such as is usual in the East.

*Root, a*, שָׁרֵשׁ, m. (S. VI; L. Pr. cl. I, sp. 5); plur., שְׁרָשִׁים (shōrashim).

*Rooted out, to be*, נִגְרַשׁ, Niphil, originally used only of plants.

*Row, Order, Series, a*, טוֹר, m. (S. I; L. Pr. cl. I, sp. 5).

*Rule, to*, 1) מָלַךְ, prop., *to be strong; over any one*, עָל. Hence, *a King*, מֶלֶךְ, m. (S. VI; L. Pr. cl. I, sp. 1). *A Queen*, מַלְכָּה, f. (S. XII). *A Dominion, Kingdom*, מַלְכוּת, f. Respecting the termination ית, see, S. § 319 (b) Note 2; and L. art. 137, 2, 2. Hence, *Melchizedek*, מֶלֶךְ צִדִּיק, prop., *my king of righteousness*. 2) *to rule with power, be tyrant*, מָנַשׁל. 3) *to rule despotically*, יָרַח; *over any one*, כָּ.

*Ruler, a*, שָׁלִיט, m. (S. I; L. Augm. I, cl. I, f. 3). From שָׁלַט, *to Rule*.

*Ruth, a*, רִוְתָא, f.

## S

*Sabbath, the; see, to Rest*.

*Sacrifice, a; to bring or offer as a Sacrifice or burnt offering; see, to Go up.*

*Saddle, to, שַׁבַּד, prop., to bind.*

*Safely, Securely; see, to Trust.*

*Salvation; see, to Help.*

*Sand (of the sea); see, Strength.*

*Sarai and Sarah; see, Chief.*

*Satan, שָׂטָן, m., usually with the article; the adversary, from שָׂטָן, to be an enemy to.*

*Satisfy, to, שָׂבַע, Hiphil. In Kal, to be satisfied. Subst., the Full, שָׂבַע, m. (S. VI; L. Pr. cl. I, sp. 5).*

*Save, to; see, to Help.*

*Say, to, אָמַר; to say to any one, לֵאמֹר and אָל. Hence subst., Speech, אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5); אָמַרָה, f. (S. XII; L. Pr. cl. I, sp. 4). An Amorite, אַמֹרִי, m., a dweller on the heights, from the probable primitive signification of אָמַר, to project.*

*Scarlet garment, a, שָׂרָד, m. (S. I).*

*Scatter abroad, to, יָדָה; in Piel frequently of the dispersion of a people (Part II, Ex. XXI). 2) to Scatter, יָדָה. 3) to be Scattered; see, to Spread out.*

*Sea, the, יָם, m. (S. VIII; L. Pr. cl. II, f. 1 or 2); frequent in the plural, even of one sea.*

*Seal, to, חָתַם.*

*Season, a; see, to make an Appointment.*

*Seat, a; see, to Cover.*

*Second; see, a Year.*

*See, Look, to, רָאָה. Part. רֹאֶה, a Seer. Niphal, to shew itself, to appear. A Vision, Sight, Appearance, מֵרָאָה, m. (S. IX; L. Augm. II, cl. IV, f. 7).*

*Seed, Posterity; see, to Sow.*

*Seed-time; see, to Sow.*

*Seek, to, 1) בָּקַשׁ, Kal, and esp. Piel; e. g., in a book, מֵעַל סֵפֶר. 2) דָּרַשׁ, esp., to seek carefully.*

*Segub; see, to be High.*

*Sell, to, 1) מָכַר. 2) of Corn; see, to Break.*

*Send, to, שָׁלַח; to any one, אֶל. To Reach or Put forth the hand, שָׁלַח יָד; after or to any thing, לֵ, קֵ, אֶל. From this verb is derived, שְׁלָחוֹן, m. (S. II; L. Augm. II, cl. X), a Table.*

*Separate, to, actively, פָּרַד, Hiphil; to Separate itself, as a neuter verb, Hithpael. A Mule, פָּרָד, m. (S. VI; L. Pr. cl. I, sp. 4).*

*Serpent, a, נָחָשׁ, m. (S. IV; L. Pr. cl. II, f. 2). Hence a denominative verb, נָחַשׁ, to foretel future events from an observation of serpents. From this word appears to be derived נִחְשׁוֹן, Nashon, about i. q., φημιμαντεύς, augur.*

*Servant, a, 1) עֶבֶד; see, to*

*Minister to.* 2) מְשָׁרֵת, m. (S. VII; L. Augm. II, cl. IV, f. 12), part. Piel of שָׁרַת.

*Serve, Minister to, to,* עָבַד, with an accus. of the person. Hence, *a servant, slave,* עָבֵד, m. (S. VI; L. Pr. cl. I, sp. 1). *Service, bondage,* עֲבָדָה, f. (S. X; L. Pr. cl. II, f. 10).

*Serve up (food), to ; see, to Set.*

*Set, to, 1) i. q., to Place,* יָצַב; *see, to Erect.* 2) שָׁים = *to lay, as, to lay a book upon the table ; to appoint, a king ; to serve up (food) ; gen., to prepare, gird about.* 3) *to Set (of the sun) ; Sunset ; see, to Come.*

*Settle, to ; see, to Sit down.*

*Seven,* שֶׁבַע, m., שִׁבְעָה, f., construct form שִׁבְעֵי; *Seventy,* שִׁבְעִים; *The seventh,* שֶׁבַעִי, m.; *Sevenfold,* שִׁבְעָתַיִם; (S. §§ 395, 396, Par. XXVIII (p. 233); L. art. 181). 2) From שֶׁבַע is derived the denominative verb שָׁבַע, in Niphal, *to Swear*, because the number seven was a sacred number among the Jews.

*Shade, Shadow, a,* צֶל, m. (S. I; L. Pr. cl. I, sp. 2 or 3), (from a root, צָלַל, *to be shaded*); also, צֶלֶל, m. (S. I; L. Pr. cl. I, sp. 3). Allied to this root is the Syriac צַלֵּם, *to form, paint*; whence, צֶלֶם, m. (S. VI; L. Pr. cl. I, sp. 1), *An Image*: hence, צֶלֶמָּוֶת, f., *the Shadow of death*. This word is usually

considered a compound form צָל and מָוֶת (*death*): others think it wrongly pointed for צֶלֶמָּוֶת.

*Shake out, to ; see, to Drive away.*

*Shame, make ashamed, to,* בֹּשָׁ, Hiphil. Cognate with יָבֹשׁ, which in Hiphil signifies, *to shame, make ashamed.*

*Sharpen, to ; see, to make Bright.*

*Sheaf, a ; see, Dumb.*

*Shear, to,* גָּזַז.

*Sheep, a,* צֹאֵן, m. (S. I). Collectively also for the plural.

*Shepherd, a ; see, a Pasture.*

*Shew, tell, declare, relate, to,* נָגַד, Hiphil. Hence, נֶגֶד (that which lies) *before, opposite to, over against, coram, in conspectu*, also, לְנֶגֶד. This preposition takes suffixes; therefore, *before me,* נֶגְדִי (S. § 407, Note; L. art. 171, 9).

*Shield, a ; see, to Watch.*

*Shiloh,* שִׁילֹה and שָׁלוֹ. The name of a town in the tribe of Ephraim.

*Shine, to ; Shining ; see, to be Bright.*

*Skip, a,* שָׂקַץ, (S. VI; L. Pr. cl. I, sp. 5); also collectively.

*Shoe, a,* בַּעַל, c. (S. VI; L. Pr. cl. I, sp. 1); *to be used in the dual.*

*Short ; see, to Reap.*

*Shoulder, a,* קִרְיָה, m. (S. V; L. Pr. cl. II, f. 3); construct form, קִרְיָה.



*Shout, to; Shout, a; see, Evil.*

*Shouting, a, שֹׁרֵק, from שָׁקַע, to Shout.*

*Shubael; see, to Return.*

*Shur, שֹׁר, a town on the borders of Egypt towards Palestine. Acc. to Josephus it is Pelusium.*

*Shushan, שֹׁשָׁן, the capital of Susiana, and winter residence of the kings of Persia.*

*Shut up, Close, to, שָׁקַע; to be shut up, Pual.*

*Side, on this, on that; see, to Pass over.*

*Sight, a; see, to See.*

*Sign, a, אוֹת, m. and f. (S. I; L. Pr. cl. I, sp. 1). Plur., אוֹתוֹת. Root, אָוָה, to turn in, dwell. אוֹת, f. אֹתָהּ, esp., prophetic proof. From the same root, אֵי (for אֵיִי) m. (S. VIII; L. Pr. cl. I, f. 3), an Island, place where ships put in.*

*Signet, a; see, Ring.*

*Sihon, סִיחוֹן.*

*Silent, a; see, Eternal.*

*Silver, a piece of Silver, Money, כֶּסֶף, m. (S. VI; L. Pr. cl. I, sp. 4). Root, כָּסַף, to be pale, in Arabic. כֶּסֶף, as a piece of silver or shekel, is used with numbers, collectively, in the singular.*

*Sin, 1) שָׁוִין; see, to Act wickedly. 2) שָׁשַׁע, m. (S. VI; L. Pr. cl. I, sp. 1); (Part I, Exx. VIII and XV), from שָׁשַׁע, to revolt, fall away from God.*

*Sin, Err, to, (also, to miss a mark aimed at), שָׁחַט; against any one, לְ. Piel, to cleanse (from pollution), to ex-piate. A Sinner, שָׁחֵט, m. (S. I; L. Augm. I, cl. I, f. 4).*

*Sinai, סִינִי. A chain of mountains in Arabia, consisting of several peaks, the two principal of which were called Horeb (חֹרֵב), now Sinai; the other Sinai (סִינִי), now the mountain of St. Catherine.*

*Sing, to, שָׁיר; a Song, שִׁיר, m. (S. I; L. Pr. cl. I).*

*Sister; see, Brother.*

*Sit down, Settle, Dwell in, Inhabit, to, יָשַׁב (Part I, Ex. LII). Part. יוֹשֵׁב, m. (S. VI; L. Pr. cl. II, f. 9), a Dweller, Inhabitant.*

*Six, שֵׁשׁ, m., שֵׁשׁ, f. For the construct forms see the Grammars. The Sixth, שֵׁשִׁי, m. Sixty, שֵׁשִׁים (S. §§ 395, 396, and Par. XXVIII (p. 233); L. art. 181).*

*Slaughter, Slay, Kill, to, 1) שָׁחַט. 2) שָׁחַט.*

*Slave, a, 1) e. g., a Servant, עֶבֶד; see, to Minister to. 2) שִׁבְיָה, m. (S. VI; L. Pr. cl. I). A female slave, שִׁבְיָה, f. (S. X). Root, שָׁבַח, to take captive; see, Joshbekashah.*

*Slay, to, הָרַג, esp., with the sword; hence,, הוֹרַג, m. (S. VII; L. Pr. cl. II, f. 9), a Slayer.*

*Sleep, to, יָשַׁן (Verb פִּי of the second class; comp. Part I,*



Ex. LIII). Hence, *Sleep*, שָׁנָה, f. (S. XI; L. Pr. cl. II, f. 3).

*Slide, to*, מָעַד.

*Sling, to*, הָלַע; *at any thing*, הָלַ.

*Smite, to*, 1) נָכָה, only in Hiphil, הִכָּה. *A Wound*, מַכָּה, f. (S. X; L. Augm. II, cl. IV). 2) שָׁלַף, Hiphil. 3) *to Smite the hindmost*, נָכַב, Piel; prop., *to cut off the tail*, from נָכַף, m., *a tail*.

*Smoke*, עָשָׁן, m.; construct form, עָשָׁן, as if from עָשָׁן.

*Smooth, to make*, esp. the tongue, חָלַק, Hiphil. In Kal, *to be Smooth*. Also, *to Distribute*, Hithpael; *to Divide*, Piel; *to be Divided into*, Hophal, with לָ. —Subst., חֶלֶק, m. (S. VI; L. Pr. cl. I, sp. 3), *a Part, Portion*. מַחֲלֵקֶת, f. (S. XIII; L. Augm. II, cl. IV), *a Course* (of Priests or Levites).

*Snare, a*, 1) מִוְקֵשׁ, m. (S. VII; L. Augm. II, cl. IV, f. 7). From יָקַשׁ, *to lay snares*. 2) = *Cord*, חֶבֶל, m. (S. VI; L. Pr. cl. I, sp. 1 and 2).

*Sodom*, סֹדֹם; LXX, Σόδομα.

*Sole of the foot, the*, esp. the hollow part, כָּף, m. (S. VIII; L. Pr. cl. I, sp. 1). Root, כָּפַף, *to bend*, therefore כָּף, prop., *the curvature, hollow*. כִּפָּה, f. (S. X; L. Pr. cl. I), *a Branch*.

*Son, a*, 1) see, *to Build*. 2) see, *to Bear* (children).

*Soul, Life*, נַפֶּשׁ, c. (S. VI; L. Pr. cl. I, sp. 1).

*Sow, to*, זָרַע; hence, *Seed, Posterity*, also, *seed-time*, זֶרַע, m. (S. VI; L. Pr. cl. I, sp. 1). *Jezreel*, יִזְרְעֵאל (*God soweth*, זָרַע יֵאל), 1) a town in the tribe of Manasseh, for a long time the residence of the kings of Israel. 2) a district in the hill country of the tribe of Judah.

*Spare, to*, 1) חָשַׁב, *to hold or keep back*. 2) חָמַל, *to be compassionate, merciful*. 3) נִקְּהָה, Piel; prop., *to declare innocent*.

*Speak, Talk, to*, דָּבַר, esp. in Piel; prop., *to drive before one's self*. Hence, דָּבָר, m. (S. IV; L. Pr. cl. II, f. 2), *a word*. דִּבְרָה, m. (S. VI; L. Pr. cl. I), *a Pestilence*, prop., *a thing which pursues us*. From the same root appears to be derived, a) דִּבְרָה, f. (plur., דִּבְרִים), *a Bee*. b) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1), *a Wilderness*, prop., *a place in which cattle are driven, a pasture*. c) דִּבְרִיר, *Debir*, a city of Judah. 2) *to Speak*, מָלַל. Hence, מִלָּה, f. (S. X; L. Pr. cl. I), (plur., דִּים), *a speech*.

*Spear, Lance*, esp. *a Javelin*, כִּידוֹן, m. (S. I). Etymology uncertain. Is it a noun in יָן (L. Augm. II, cl. X), from יָדַד, *to destroy*?

*Speech*, 1) אָמַר, m. (S. VI; L. Pr. cl. I, sp. 5), (Part I, Ex. XLII); אִמְרָה, f. (S. VIII;

L. Pr. cl. I, sp. 4). 2) מַלְחָה ; see, to *Speak*.

*Spirit* ; see, *Breath*.

*Spittle*, רִיר. Root, רוּר, to drop spittle.

*Spoil, prey, booty*, שָׁלַל, m. (S. IV ; L. Pr. cl. II, f. 2) ; from שָׁלַל, to draw out, to spoil.

*Spoil, to*, 1) see, to *Take* violently. 2) בָּזַז.

*Spread out, Spread abroad, to*, 1) פָּרַץ ; see, to *Break*. 2) פוּץ ; see, to *Dash*. 3) to stretch out, פָּרַשׁ, prop., to divide, separate ; Niphal, to be separated or scattered, to spread abroad. Cognate with פָּרַשׁ is פָּרַם, to deal out.

*Spring or Well of water, a*, 1) מוֹיָי מַיִם ; see, to *Go out*. 2) עֵינַי מַיִם, prop., an eye of water ; see, *Eye*.

*Spring, Leap, to*, 1) קָפַץ, Piel. In Kal, to draw together. 2) זָרַק ; see, to *Scatter*.

*Spring, Fountain, a*, 1) מַעְיָן ; see, *Eye*. 2) רֹאשׁ ; see, *Head*. 3) מְקוֹר, m. (S. III ; L. Augm. II, cl. IV). From קוּר, to dig for water ; in the Hiphil, to spring forth.

*Sprinkled, to be*, גָּזַח.

*Spy out, to* ; see, to *Dig*.

*Stag, a* ; see, *Ram*.

*Staff, a*, 1) נֶשֶׁבֶט ; see, *Rod*. 2) מַטֵּה ; see, to *Turn*.

*Stain, to*, גָּאַל, not to be confounded with either גָּאַל, to demand back, or, גָּאַל, to reject.

*Stake, a* ; see, *Nail*.

*Stand, to* ; *Endure, to*, עָמַד.

*A Pillar*, עֲמֹד, m. (S. I ; L. Augm. I, cl. I, f. 2).

*Stand up, to* : see, to *Rise*.

*Star, a*, כּוֹכָב, m. (S. II ; L. Augm. I, cl. II, f. 3).

*Steal, to*, גָּנַב ; hence, גְּנֵבָה, f. (S. XI ; L. Pr. cl. II, f. 3), *Theft*.

*Stem (of a tree), a*, (Part I, Ex. LVIII), גִּזַּע, m. (S. VI ; L. Pr. cl. I, sp. 4).

*Step, a*, צֵעַד, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, צָעַד, to pace, step.

*Step-father, a* ; see, *Heat*.

*Still, to*, שָׁכַח, Hiphil. Kal, to assuage, of water.

*Stone, a*, אֶבֶן, f. (S. VI ; L. Pr. cl. I, sp. 1). Root, Arab., אָבַן, to be thick.

*Stop up, to*, סָכַר (comp. סָגַר, to shut up, close) ; to be Stopped, Niphal.

*Stork, the* ; see, *Mercy, Kindness*.

*Stranger, a*, 1) גֵּר, m. (S. I ; L. Pr. cl. II, f. 3). From גִּיר, to dwell in a foreign land. 2) a Stranger ; a strange land ; see, to *Recognise*.

*Stream* ; see, *River*.

*Strength*, 1) כֹּחַ, m. (S. I ; L. Pr. cl. I). 2) חֲזָקָה, m. (S. VI ; L. Pr. cl. I, sp. 1). Root, חָזַק, to turn ; Hiphil, to cause to tremble, to be strong, numerous. Hence, חֲזָקָה, m. (S. I ; L. Pr. cl. I, sp. 1), *Sand (of the sea)*. Havilah,

חִיּוּלָהּ. 3) חִזֵּק; see, to be Strong.

Strengthen, to, חִזַּק, Piel; in Kal, to be strong.

Stretch out, to; see, to Spread out.

Stretched out, to be; see, to Turn, 2).

Strife; see, to Plead.

Strike, to, חָנַק; prop., to clap the hands: hence, to drive or hammer in the nails of a tent. Also, to blow with the trumpet.

Strong, to be, 1) עָזַז. 2) גִּבֹּר (Part I, Ex. XXVIII). Hence, a Hero, גִּבּוֹר, m. (S. I; L. Augm. I, cl. I, f. 3); and גִּבָּר, m. (S. VI; L. Pr. cl. I), Victory. 3) חִזֵּק; Piel, with לֵב, to harden the heart. Hiphil, to make strong, to hold, to harden (the heart). Subst., Strength, חִזָּק, m. (S. VI; L. Pr. cl. I); with suff., חִזְקִי.

Stumble or Fall, to cause to, כָּשַׁל, Hiphil; at any thing, כָּ. Kal, to Stumble.

Subdue, to, 1) כָּבַשׁ; prop., to tread under foot. 2) רָחַד; prop., to extend, stretch out on the ground.

Substance, Possession; see, Property.

Subtilty, Guile, Deceit, מְרִמָּה, f. (S. X; L. Augm. II, cl. IV, f. 1). Root, רָמָה, to throw; Piel, to deceive. A Lie, רִמְיָה, f. (S. X; L. Pr. cl. II, f. 5). From this

root seem to be derived, Jeremioth, יֵרֵמִיָּה, and, Jeremiah, יֵרֵמְיָהוּ.

Suck (the breast), to, שָׁגָה; to Suckle, give suck, Hiphil.

Summer, שָׁמַר, m. (S. VI; L. Pr. cl. I, sp. 1).

Sun, the, שֶׁמֶשׁ, comm. (S. XI; L. Pr. cl. I, sp. 4). Hence most prob., Samson, שָׁמְשׁוֹן (formed with the termination שֶׁן, L. Augm. II, cl. X). Josephus (Archæol. 5, 10), perhaps incorrectly, explains this word by *σάκευς*, to which the exploits of Samson might have given occasion.

Support, to, שָׁמַר.

Surface a; see, to Turn, 1).

Swallow up, to, בָּלַע. Balaam, בָּלַעַם, for בָּלַע עַם, *absorptio populi*. LXX, Βαλαάμ.

Swear, to; see, Seven.

Sweet, to be, 1) מְרַחֵם. Hence, מְרֻחֵם, m. (S. III; L. Pr. cl. II, f. 10), Sweet. 2) מָלַץ, Niphal (Part I, Ex. XX); prop., to be smooth.

Swelling, a, שָׁחִין, m. (S. I; L. Pr. cl. II, f. 6). Root, שָׁחַן, to be inflamed.

Sword, a; see, a Waste place.

Syria, אֲרָם. This Aram comprehended also the country of Mesopotamia. Etymology: from אֲרָם = רָם, to be high? Highland. A Syrian, אֲרָמִי, m. (S. I; L. Augm. II, cl. VIII).



## T

*Tabernacle, a* ; see, *Tent*.

*Table, a* ; see, *to Send*.

*Take, to*, i. e., 1) *to Receive*, לָקַח. See, S. § 254 (3) (c) Note ; L. art. 198, 16. 2) *to Take* (a name in vain) ; see, *to Raise*. 3) *to Take, capture*, e. g., a city, לָכַד ; *to take alive*, of things that have life. In Hithpael, *to keep together*. 4) *to Take in possession*, יָרַשׁ, (Verb, פִּי, Part I, Ex. LII). 5) *to Take violently, rob, seize, spoil*, גָּזַל. Hence, גִּזְלָה, m. (L. Pr. cl. II, f. 3) ; construct form, גִּזְלָה, *Robbery, a thing taken away by violence*.

*Talent, a*, כֶּכֶר, f. (S. II ; see, § 320 (b) Note 2 ; L. Augm. III, cl. II). Root, כָּוַר, *to be round* ; hence, *a round stone, weight*.

*Talk, to* ; see, *to Speak*.

*Teach, to* ; see, *to Learn*.

*Teacher, a*, 1) מוֹדֵרָה ; see, *to Throw*. 2) שׁוֹפֵט ; see, *to Judge*, 2).

*Tear, Tear away, to*, פָּרַק, Piel.

*Tell, to* ; see, *to Shew*.

*Tema, תֵּמָא*, the northern part of Arabia Deserta.

*Temple, a* ; see, *to be Finished*, 4).

*Tempt, bring into temptation, to*, נָסָה, Piel.

*Ten, עֶשְׂרֵה*, m. construct form, עֶשְׂרֵה ; *עֶשֶׂר*, f.—With other numbers, עֶשְׂרִים, m.,

עֶשְׂרֵה, fem. ; as, *thirteen*, עֶשְׂרִים. *Twenty*, עֶשְׂרֵה עֶשְׂרִים. *The Tenth*, עֶשְׂרִי. See, S. §§ 395—397 ; L. art. 181.

*Tent, a*, אֹהֶל, m. (S. VI ; L. Pr. cl. I, sp. 5). Plur., אֹהֶלִים, and with prepositions, אֶת־אֹהֶלִים ; as, בְּאֹהֶלִים. *The Tabernacle of Congregation*, אֹהֶל מוֹעֵד.

*Terror*, 1) אִימָה, f. (S. X ; L. Pr. cl. I). Chald., אִים, *to be terrible*. 2) מַעַרְצָה, f. (Part I, Ex. XXVI ; L. Augm. II, cl. IV, f. 1). Root, עָרַצ, *to quake, be afraid*.

*Testimony, Witness* ; see, *a Witness*.

*Than* ; see, *Out of*.

*Thank, praise* (from *thankfulness*), *to*, יָדָה, Hiphil. In Kal it signifies, *to throw* ; the member of the body with which one throws, the *Hand*, יָד, c. (S. II ; L. Pr. cl. II) : it is sometimes, though rarely, masc. —From the Hiphil is derived the proper name, יְהוּדָה, *Judah*, (Gr. Ἰουδα), fem. as a country, masc. as the name of a tribe.

*That*, כִּי, also, *Because*. Allied to the Latin *qui*, (Pers., *ki*). Adversatively כִּי signifies *for*, γὰρ.

*The*, הַל. See, Part I, Ex. V.

*Theft* ; see, *to Steal*.

*Then*, אָז.

*Thence* ; see, *There*.

*There*, (ibi), שָׁם ; *lengthened*,



*Thence*, מִשָּׁם (שם and מן).

*Thicket*, a, סִבְכָּה, m. (S. I; L. Pr. cl. II, f. 1), and סִבְכָּה, m. (S. VI; L. Pr. cl. I, sp. 5); with suff., סִבְכוֹ. From, סָבַךְ, to entwine, interweave.

*Thigh*, a, יָרֵךְ, m. (S. V; L. Pr. cl. II, f. 3). Dual, יָרְכִים.

*Thirst*, צָמָה, m. (S. IV; L. Pr. cl. II, f. 2). Root, צָמָה, to be thirsty. *Thirsty* and a *thirsty person*, צָמֵה, m. (S. V; L. Pr. cl. II, f. 3).

*Thirty*: see, *Three*.

*This*, זֶה, with the article, הַזֶּה and הַלְזֶה (S. § 167); and fem., זֹאת. See, Part I, Ex. VIII). *This—that, one—another*, זֶה-זֶה; plural, אֵלֶּה, rarely אֵל. This is allied to the article הַל, Arab., اَل—*On this side—on that side*, מִזֶּה-מִנֶּה.

*Thorn, Thistle*, a, 1) סִיר, m. (S. I; L. Pr. cl. I). 2) קוֹץ, m. (S. I; L. Pr. cl. I, sp. 1).

*Thou*, אַתָּה, m., in pause, אַתָּה. Fem., אַתְּ. Plural, Ye, אַתֶּם, m., אַתֶּן, f., ἀπαξ λεγόμενον.—(S. §§ 164, 165; L. art. 145, 2, 3).

*Thought*, מַחְשָׁבָה, f. (S. XI; L. Augm. II, cl. IV, f. 1); from חָשַׁב, to bind together, colligere. Hence the proper names: *Hashabiah*, חֲשַׁבְיָהּ, one who thinks on God, יָהּ for יְהוָה; *Heshbon*, חֶשְׁבֹן, a city of the Amorites.

*Thousand*, a, אֶלֶף, m. (S.

VI; L. Pr. cl. I, sp. 1). See, S. § 395 (d) Par. XXVIII (E); L. art. 181, 2.

*Threaten*, to, יָצַם, prop., to think, contrive: hence, מְצִיחָה, Discretion.

*Three*, m. שְׁלֹשָׁה, f. שְׁלוֹשׁ (S. § 395 (a); L. artt. 181 and 226, 3). *Thirty*, plural of the simple number (S. § 395 (c); L. art. 181, 2).

*Throne*, a; see, to *Cover*.

*Throw or Cast*, *Cast or Throw down*, *Smite*, *Lay waste*, to, 1) שָׁלַךְ, Hiphil. Hence, שָׁלָךְ, m. (S. IV; L. Pr. cl. II, f. 2), the *Pelican*. 2) to *Throw one's self down*, to *Fall down*, כָּרַע. 3) יָרָה; in Hiphil this verb signifies, to *Teach*. Hence, מוֹרֶה, m. (S. IX; L. Augm. II, cl. IV), a *Teacher*; and, תּוֹרָה, f. (S. X; L. Augm. II, cl. VI), a *Law*, especially the *Mosaic Law*. 4) to *Throw down*, שָׁטַח.

*Thunder*, רָעַם, m. (S. VI; L. Pr. cl. I, sp. 1). From רָעַם, to thunder.

*Timber*; see, *Tree*.

*Time*; see, *Until*.

*Time*, a, פַּעַם, c. (rarely masc.), (S. VI; L. Pr. cl. I, sp. 1); from פָּעַם, to strike. *Twice*, by the dual.

*Timnath*, תִּמְנַתָּה, a town of Judah. *Timnath-serah*, תִּמְנַת־סֶרַח, compounded of תִּמְנַתָּה and סֶרַח, the *Sun*; the latter word occurs also in Is. xix. 18, in connexion with עֵיר.

*Tingle, to*, צָלַל. Hence, *Cymbals*, מְצַלְתִּים, dual (L. Augm. II, cl. IV).

*To*, 1) as a sign of the dative, לְ; also, with an infinitive, as, *to see*, לִרְאוֹת; also, *in order to*, לְ, as, *in order to pass over*, לְעָבֹר. 2) *to*, i. e., *towards*, אֵל, also, לְ.

*To-day*; see, *Day*.

*Toil*; see, *to be Weary*.

*Tongue, a*, לָשׁוֹן, com. (more freq. fem.) (S. III; L. Pr. cl. II, f. 10).

*Tooth, a*, שֵׁן, m. and f. (S. VIII; L. Pr. cl. I, sp. 2). Root, שָׁנַן, *to be pointed*.

*Tortoise, a*, צָב, m. (S. VIII; L. Pr. cl. II, sp. 2). Root, צָבַב, *to cover*.

*Touch, to*, נָגַע.

*Tow*, פִּשְׁתָּה, f. (S. XII); in the plur., פִּשְׁתִּים; prop., *Flax*. We also find the form, פִּשְׁתָּה, m. (S. IX).

*Tread, to*, דָּרַךְ. Hence, דִּרְכָּה, m. (S. VI; L. Pr. cl. I, sp. 1); also fem., *a Way*.

*Treasure, a*; *a hidden treasure*; see, *to Hide*.

*Tree, a*, עֵץ, m. (S. VII; L. Pr. cl. I, sp. 2); plur., עֵצִים; constr. form, עֵצָי.—The same word is used also for *wood*, *timber*; for 'firewood' the plural is used as denoting the pieces.

*Tremble, to*, רָעַד. 2) רָגַז.

*Trespass, a*, אָשָׁם, m. (S. IV; L. Pr. cl. II, f. 2), אֲשָׁמָה, f. (S. XII; L. Pr. cl. I, sp. 1). From אָשָׁם, *to be guilty*.

*Tribe, a*; see, *Rod*.

*Troop, a*, גִּדּוּד, m. (S. I; L. Pr. cl. II, f. 11); from גִּדַּד, *to assemble together in troops*.

*Trouble, to*; *Trouble*; see, *to be Narrow*.

*Trouble*, מְהוּמָה, f. (S. X; L. Augm. II, cl. IV). Root, הוּם, הָמָה, הָמָה, *to be disturbed*.

*Troubled, to be*, בָּחַל, Niph. phal.

*True*; *Truth*; see, *to be Established*.

*Trumpet, a*, שׁוֹפָר, m. (S. II; L. Augm. I, cl. II, f. 3). Plur., שׁוֹפָרִים. This instrument was shaped like a horn. LXX, κερατίνη, σάλπιγξ. *To blow with the trumpet*, רָמַע.

*Trust, to*, בָּטַח; *in or upon any one*, בְּ. Hence, *Safely*, *Securely*, לְבָטַח.

*Try, to*, בָּחַן; used esp. of men who try metal with fire, then applied to God.

*Tubal Cain*, תּוֹבֵל קַיִן.

*Turn, Decline* (as, the day), *Go away, to*, 1) פָּנָה; *to any thing*, אֵל; also, *to Look*, spectate; hence, פָּנָה, only in the plural פָּנִים, m., *the Face*, also, like facies, *the Surface*. With לְ in the construct form, לְפָנַי, *before*; also, מִפְּנֵי, *before*, *from before*, signifying removal, whilst לְפָנַי denotes rest. 2) *to Incline* (the ear), *to Pervert* (judgment), נָטָה; intrans., *to turn aside*; Niph. phal, *to be stretched out*. Hence, *a Bed*, מִטָּה, f. (S. X; L. Augm.

II, cl. IV), κλήη; a *Staff*, מַטֵּה, m. and f. (S. IX; L. Augm. II, cl. IV); plur., מַטֵּהִים.

*Turn away, to*; see, *to Depart*.

*Twice*; see, *a Time*.

*Two*; see, *a Year*.

## U

*Unclean*, טָמֵא, (S. V; L. Pr. cl. II, f. 3); from טָמֵא, *to be unclean*.

*Under*, תַּחַת; *instead of*, the same.

*Understand, to*, בִּין and בִּינָה. Hence, בִּין (prop. construct form of בִּין, *intervening space*), *between*. Subst., תְּבִינָה (L. Augm. II, cl. VI), *Understanding, Prudence, Knowledge*.

*Ungodly*; see, *Wicked*.

*Unleavened Bread*, מִצֵּה, f. (S. X). Etymology uncertain.

*Until, Unto*, עַד; *Until that*, עַד יֵאָשֶׁר.—עַד properly signifies, *Continuance or Duration of time, Eternity*, from the root, עָדָה.—Hence, עַתָּה, comm. (S. VIII; L. Pr. cl. I, sp. 3), for עֵדֶיךָ, *Time*.—Again, עֵתָה (in Pause, עֵתָהּ), *now*:—עֵתָה—עַתְּהָ, *at one time—at another*. 2) Cognate with this is עָוַד, Arab., *to return*, whence, עוֹד (*return, repetition*) yet.

*Upon*, 1) *where?*, עַל, upon the mountain. 2) = *over*, עַל; see, *to Go up*.

*Upper chamber, an*; see, *to Go up*.

*Upright*; see, *to Bless*, 2).

*Upupa, the*, דוֹבִיפָּה, f. Etymology uncertain.

*Usury*, נִשְׁאָה (S. VI; L. Pr. cl. I). Root, נִשְׁאָה, *to take usury*.

Uz, עֲרֵץ, f., the country of Job. LXX, Ἀρσίτις, and the people Ἀρσίται. The country was situated in the northern part of Arabia Deserta, and extended eastward to the Euphrates and Mesopotamia.

## V

*Vain, in*, 1) לִשְׁוֵא; from שׁוּא, *to be vain, empty*. 2) הֶבֶל; prop., *vapour, vanity*. 3) לָרִיק; from רִיק, *to be empty*, with לָ.

*Valley, a*, 1) בְּחַל, m. (S. VI; L. Pr. cl. I, sp. 1), esp., *a valley with a river*; hence, בְּחַל, *the stream or river itself*. 2) בִּקְעָה; see, *to Cleanse*. 3) *a Valley*; see, *to Briny*, 6).

*Vashti*, וַשְׁתִּי. The wife of the Persian king Ahasuerus.

*Vessel, a*; see, *to be Finished*.

*Victory*; see, *to be Strong*.

*Vine, a*, גֶּפֶן, m. (S. VI; L. Pr. cl. I, sp. 1).

*Vinedresser, a*; see, *Vineyard*.

*Vintage, Grape-harvest, the*, קִצְוִר, m. (S. III; L. Pr. cl. II, f. 6). Root, קָצַר, *to cut off*,

esp. *from the vine*. Comp., *Harvest*, קָצִיר.

*Vineyard*, א, כֶּרֶם, m. (S. VI; L. Pr. cl. I, sp. 1). Root, כָּרַם, Arab., *to be noble*. Hence, כּוֹרֶם, m. (S. VII; L. Pr. cl. II, f. 9), *a Vine-dresser*.

*Violence*, חָמָס, m. (S. IV; L. Pr. cl. II, f. 2).

*Virgin*, א; see, *to Drive away*.

*Visit*, to, בִּקֵּר, prop., *to look at any thing, search, examine*. *To visit* (sins) *upon any one*, עָל.—*To assemble, review, number* (an army or people), Kal and Hithpael.—In Niphal, *to be missing, to lack* (at a review or numbering).—In Hiphil, *to place or appoint as an officer*; also, *to commend or entrust to any one*, e. g., *to commend one's soul to God*.—*An officer*, פָּקִיד, m. (S. III; L. Pr. cl. II, f. 6); also, מְבַנֵּחַ (from בָּנָה, *to be pure or perfect*), equivalent to, *a superintendent*: hence this latter word is used esp. of leaders or superintendents of musicians or handicraftsmen.—*Officers*, פְּקִידִים, plural of פָּקִיד, m. (S. III; L. Pr. cl. II, f. 7), i. q., פָּקִיד.—*An order, command*, פִּקְדָּה, f. (L. Pr. cl. II, f. 7).

*Voice, Sound, Bleating* (of a flock), א, קוֹל, m. (S. I; L. Pr. cl. I, sp. 1). Plural, יָוֵר.

*Vow*, א, בָּדַר, m. (S. VI; L.

Pr. cl. I, sp. 4); from בָּדַר, *to promise*.

## W

*Wail*, to; see, *to Howl*.

*Wait*, to, 1) i. q., *to hope*, שָׁבַר, Piel; *upon any one*, אָל or לָ. 2) *to wait upon, attend to*, (curare), שָׁפַר; see, *to Keep*.

*Walk*, to; see, *to Go*.

*Wall*, א, 1) קִיר, m. (S. I; L. Pr. cl. I). 2) גִּדָּר, m. (S. V; L. Pr. cl. II, f. 3); also, *a Hedge, Fence*; from גָּדַר, *to fence in*. גִּדְרָה, f. (S. XI), *a Fold for sheep*. 3) חוֹמָה, f. (S. X; L. Pr. cl. I, sp. 1); from חָוָה, *to surround, defend*. The plural also with a singular signification, *mænia, city-walls*.

*War*, to; *War*; see, *Bread*.

*Wash*, to, רָחַץ. Hence, רִחְצָה, f. (S. XII; L. Pr. cl. I, sp. 1), *a Bath*.

*Waste or desolate place*, א, חֲרֻבָּה, f. (S. XII; L. Pr. cl. I, sp. 1). Root, חָרַב, *to be dry, desert*. Hence also, חֲרִיב, f. (S. VI; L. Pr. cl. I, sp. 1), *a sword*, as an instrument of desolation; or perhaps better from Arab., חָרַב, *acuere* (gladium), hence, *gerere bellum*.

*Water*, מַיִם, m., found only in the plural; construct form, מַי, prop. *undæ*, and hence the plural form. Before suffixes, מַיִמִּי.

*Watch*, to, גָּנַן, Hiphil; *to*



*Watch over, to Defend*, עָל. Kal, *to hedge about*: hence, גֵּן, m. (S. VIII; L. Pr. cl. I, sp. 1), *a Garden*, prop., *an enclosed piece of ground*, and מָגֵן, m. (S. VIII; L. Augm. II, cl. IV), *a Shield*. 2) *to Watch*; *a Watch*; see, *to Keep*.

*Watch-tower, a*, מִצְפָּה, m. (S. IX; L. Augm. II, cl. IV, f. 3). Root, מִצָּה, *to be bright, shining, to view attentively*.

*Wax*, דֹּחֵק, m. (S. II; L. Augm. I, cl. II, f. 3).

*Waymark, a*, מַרְרִיר, m. (S. I; L. Augm. II, cl. VI, f. 6), *a high pillar*.

*We*; see, *I*.

*Weakness, Disease*, חֲלִי, m. (S. VI; L. Pr. cl. I, sp. 5); from חָלַה, *to be weak*.

*Weary, to be*, 1) נָנַע. *Labour, Toil*, נִינְעָה, f. (S. X; L. Pr. cl. II, f. 5). 2) נָנַע.

*Weep, to*, 1) i. q., lacrimari, בָּכָה: hence, *a Weeping*, בָּכָה, m. (S. VI; L. Pr. cl. I). 2) i. q., *to grieve*, סָפַד; *over or on account of* any thing, עָל and לְ (Part I, Ex. XVI.).

*Weigh, to*, שָׁקַל.

*Well, a*, בְּאֵר, f. (S. VI; L. Pr. cl. I, sp. 3); plur. יָרוֹת. Root, בָּאָר, *to dig*. Hence, *a Cistern*, הַמַּיִם בְּאֵר. Also, *a Pit*, בּוֹר (for בְּאֵר), m. (S. I; L. Pr. cl. I, sp. 5); plur., יָרוֹת. A Compound of בְּאֵר is, *Beer-sheba*, בְּאֵר-שֶׁבַע, prop., *the Well of the Seven*, i. e., *of the*

*oath*. See, Gen. xxi. 2) see, *Spring of water*.

*Whale, a*, לִיָּיִן, m. (S. I); gen., *any long marine animal*, from לָנֵן, *to be extended*.

*Wheat*, חִטִּים, m., plur. as *Corn*. In the sing., חִטָּה, *wheat in the straw*.

*Whence?* מֵאַיִן; from מֵן and מֵן, *where?*

*Where?* 1) מַה, מַי. 2) מַי. This is used with suffixes; as, *Where is he?* מַיִי.

*Wherefore?* see, *Who*.

*Whip, a*; see, *to Go to and fro*.

*Who, which, etc.*, 1) the relative; see, *to Bless*, 1). 2) the interrog. *who?*, *quis?* מַי. *What?* מַה. Comp. Part I, Ex. X. 3) with prepositions, לַמָּה, *why?* *wherefore?* מַה־לְּמָה, *whereby?* *by what?* מַה־לְּמָה, *wherefore?* מַה־לְּמָה, *How long?*

*Whole, the*; see, *to be Finished*, 2).

*Why*; see, *Who?*

*Wicked, Ungodly*, adj. and subst., רָשָׁע, m. (S. IV; L. Pr. cl. II, f. 2); from רָשַׁע, *to act wickedly*; Hiphil, *to Condemn*.

*Wickedness*; see, *to Act wickedly*.

*Wide, to be*, רָחֵב; *to make wide, to Enlarge*, Hiphil. Hence, רָחֵב, m. (S. IV; L. Pr. cl. II, f. 2), רָחֵבָה, f., *Large, Spacious, Roomy*; רָחֵב, m. (S. VI; L. Pr. cl. I, sp. 5). *Width, Breadth*.

*Wilderness, Waste place, a,* 1) מִדְבָּר, m. (S. II; L. Augm. II, cl. IV, f. 1); see, *to Speak*. 2) עֲרֶבְכָה.

*Wild Goat, a,* יָעֵל, m. (S. V; L. Pr. cl. II, f. 3). Root, Arab., יַעַל, *to climb*. 2) אֶקוּ, m.

*Wind; see, Breath.*

*Wing, a,* כְּנָף, m. (S. IV; L. Pr. cl. II, f. 2). From כָּנַף, *to cover*.

*Wine-press, a,* פִּירְהָ, f. (S. X; L. Pr. cl. I, f. 5); from פָּרַר, פִּיר, *to break to pieces*. Whence also, פָּר, m. (S. I; L. Pr. cl. II, f. 1), *a bullock*; פָּרָה, f. (S. X), *a cow*.

*Wine, יַיִן, m. (S. VI; L. Pr. cl. I, sp. 1).*

*Wink, to; see, to Press together.*

*Winter, pass the winter, to,* חִרַף (a denominative verb from חֹרֵף, *winter*); prop., *to deprive of leaves*: Piel, *to Jeopard*; also, *to revile*: hence, חִרְפָּה, f. (S. XII; L. Pr. cl. I, sp. 3), *reproach*.

*Wipe, wipe off, to,* מָחָה.

*Wise; a Wise man,* חָכָם, m. (S. IV; L. Pr. cl. II, f. 2). *Wisdom,* חִכְמָה, f. (S. XII; L. Pr. cl. I, f. 5). Root, חָכַם, *to be wise*.

*With, prep., כִּי.* 2) עִם, esp. in connexion with personal pronouns; e. g., *with thee*, עִמָּךְ, with a reduplication of the מ. 3) אִתּוֹ; with suffix, אִתִּי, *with me*. This אִתּוֹ must

not be confounded with אִתּוֹ the sign of the accusative.

*Withdrawn, to be; see, to Collect.*

*Without, i. e., outside,* חוּץ (a street). From *without*, מִחוּץ.

*Witness, a,* עֵד, m. (S. I; L. Pr. cl. II, f. 3); prop. part. of עִיד, *to bear witness* (as מֵת, mortuus, from מוּת, mori). From the same root, *Witness, Testimony,* עֵדוּת, f. (S. § 319 (b), Note 2; L. art. 137, 2), and עֵדָה, f. (S. XI).

*Woman, a; see, Man.* 2) נִקְבָּה; see, *to Pierce through*.

*Wonderful, to be,* נִפְלָא, Niph. Hence the Participle, נִפְלָא, m. (L. Augm. II, cl. V, f. 1), נִפְלְאָה, f., esp. in the plur., נִפְלְאוֹת, *Wonders*; also, מוֹפֵת (Part II, Ex. XI), m. (S. VII; L. Augm. II, cl. IV, f. 7).

*Wood; see, Tree.*

*Word, a,* 1) דָּבָר; see, *to Speak*. 2) אִמְרָה; see, *to Say*.

*World, the,* תִּבְלָה, poetic for אֶרֶץ.

*Work; see, to Make, also, a Messenger.*

*Worship, to; see, to Pray.*

*Worthless, בְּלִיעַל, m.; from בָּלִי, without, and יַעַל, Profit, Advantage. Root, יַעַל.*

*Wound, a; see, to Smite.*

*Write, to,* כָּתַב; *to any one,* עַל. *A Writing,* כְּתָב, m. (S. I; L. Pr. cl. II, f. 1).

*Wrath; see, Anger.*

*Wroth, to be,* קָנָה, Kal and

Hithpael ; *at or concerning* any thing, עַל.

## Y

*Year, a*, שָׁנָה, f. (S. XI ; L. Pr. cl. II, f. 2) ; plur., שָׁנִים and in poetry, שָׁנִי (S. § 327 (1). With numbers שָׁנִים is collective. Root, שָׁנָה, *to repeat*. (Hence, שָׁנָה, subst., *a return of the sun*).—Hence also, שָׁנִים (i. e., *repeated*), *Two* (S. § 397 (1), and Par. XXVIII, A (p. 233) ; L. art. 181).—*The Second*, שָׁנִי (S. § 396, and Par. XXVIII, A ; L. art. 181, 2).

*Yet* ; see, *Until*.

*Yoke, a*, ; see, *to Go up*, 2).

*Young man, a* ; see, *to Drive away*.

## Z

*Zaccur* ; see, *to Remember*.

*Zadok* ; see, *to be Righteous*.

*Zillah*, זִלְלָה.

*Zion*, צִיּוֹן. The name of the higher and southern eminence (the Acropolis) of Jerusalem. This part is frequently put for the whole city.—Root, צָחַץ, *to be dry*. Cognate with this root is the Syriac, צָחַץ, *to place*. Hence, *that which is set up, a High Heap*, צִיּוֹן, m. (S. I).

*Zoar*, צִעֵר, f.

*Zuph*, צֹפֶה. Root, צָפָה, *to drop*, esp. with honey.





## APPENDIX.

### ON THE PAUSE\*.

EVERY period or sentence, whether consisting of one or more members, has in Hebrew only one grand division, marked by *Athnahh* (ֿ), which answers to our colon or semicolon. At the end of the sentence is placed *Silluq* (ֿ) with *Soph Pasuq*, answering to our period or full stop; together in this form (ֿֿ). E. g., *Shew us thy mercy, O Lord; and grant us thy salvation*, הִרְאֵנוּ יְיָהּ חֶסֶדְךָ וְיִשְׁעֶךָ תַּתִּן־לָנוּ.

To which syllable this *Athnahh* and *Silluq* with *Soph Pasuq* must be placed, depends on the *tone syllable*, which is either the *last* (*Milra*) or the *penult* (*Milel*); there is no third. Stuart, § 99, etc.; Lee, artt. 61 and 117.

In the pause a *change of vowels* frequently takes place for the sake of euphony, of which change the following are the principal rules.

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\* When I found it necessary to give in the notes a form with which I could not suppose the learner to be yet acquainted, I also added, if the word were the last of its sentence, the *Pausal form*. With other words, especially those which might be referred to in the *Lexicon*, I omitted this, partly to save room, and partly to leave it to the judgment of the learner, in these unconnected examples, to place this word or that at the end. My opinion is, that it is better for some time not to trouble the learner with these pausal forms, until he be quite perfect in the usual ones, and there be no further fear of his confounding the two. That which is most simple, even although it may not be the most usual, must at first be considered the best.

## GENERAL RULES FOR PUNCTUATION IN THE PAUSE.

1. A sound long by nature remains without change ; as, עוֹלָם, נִבְיָא.

2. A vowel short by nature passes over into its homogeneous long sound ; as, קָטַל, מִים, מֶלֶךְ (מִלְכָּה), in Pause, קָטַל, מִים, מֶלֶךְ.

### EXCEPTIONS.

a) Sometimes, although very rarely, Pattahh retains its situation, as in the adverb עַד (*always*). This עַד occurs also with Seghol (עֲדָ), which vowel remains also in pause ; as, לְעוֹלָם וָעַד (*for ever and ever*).

b) Seghol must be considered as capable of both quantities : for, in pause, it is changed sometimes into the *long* sound (־ or ֿ) ; as in Segholate nouns, II, A. 1, and apocopate futures with י conservative (VI. D. Irregular Verbs, 4, פִּי) : sometimes into *Pattahh* (וַיֵּאמֶר, comp. VI. D. 3. פֶּא) : and sometimes it remains ; as, זָרַע, דָּרַךְ together with סֵלָה, דָּרַךְ. This last is the case when Seghol has arisen as a weaker sound from other vowels ; as, עָר from עַר, the suffixes תָּם and תָּו, from תָּם and תָּו, the participles of verbs לָה, as גִּלָּה (for גִּלָּה ; comp. קָטַל), and nouns of this termination, as קִצָּה ; and in some other words ; as, בָּרוּךְ, בָּבֶל, אֲמַת.

3. If the tone rests upon the last syllable, which begins with two consonants, the *Sheva mobile* is changed into a vowel, namely,

a) The *simple Sheva* (ְ) into the long vowel

homogeneous to that which originally occupied its place but was dropped when the words received accession, as,

קטלה from קטל, מלאה from מלא, יקטלו from יקטל ;  
in pause,

קטלה

מלאה

יקטלו

The monosyllabic nominal and verbal forms with Sheva mobile, as also the suffix תְּ- , in pause\* change the Sheva into Seghol ; as,

לְחִי, בִּיתְךָ, יָחִי (from חִיה), תְּשִׁי (from תְּשֶׁה) ;

in pause,

לְחִי, בִּיתְךָ, יָחִי,

תְּשִׁי.

b) A composite Sheva (ֿֿֿ, ֿֿֿֿ, and ֿֿֿֿֿ) into the homogeneous long vowel ; as,

חֲלִי,

אֲנִי ;

but

חֲצִי

in pause, חֲלִי,

אֲנִי ;

חֲצִי, 1 Kings, x. 7.

4) Some words form an exception to the general rule by drawing back in pause the tone to the penult ; especially words spoken with emphasis, as in addressing another, or in exclamations ; as,

אֲנִכִּי,

אֲתָה,

עָתָה ;

in pause, אֲנִכִּי,

אֲתָה,

עָתָה ;

in which latter examples Pattahh becomes Qamets even before Daghesh forte.

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\* The exceptions in the case of prepositions with this suffix, see under II, Noun, C Note.

The following special rules will, it is expected, be of service to the student.

## I. PERSONAL PRONOUNS.

The Personal Pronouns have the tone on the last syllable, except the following, which in pause take it on the penult.

SINGULAR.	PLURAL.
1 Pers. אֲנִי and אֲנִי	אֲנִי and אֲנֵינוּ
2 Pers. אַתָּה	אַתָּה
3 Pers. —	הֵנָּה and הֵנָּה

## II. THE NOUN.

### A. *Masculines.*

All words which have not the terminations mentioned under B. Feminines 1) are, with a few exceptions, masculines.

#### 1. *Singular.*

1) All masculines have in the singular the tone on the last syllable, except the Segholate forms (Stuart, Decl. VI ; Lee, Prim. cl. I), respecting which the following table may be consulted.

2) The Segholate forms in both the masculine and feminine (comp. B. Feminines 2) have the tone on the penult, and, in pause, take in the tone syllable the corresponding long sound instead of the short one and for Sheva a Seghol.



*Absolute form.*

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נֶצַח נֵעַר קֹדֶשׁ סֵפֶר מִלֻּךְ

*Pausal form.*

פְּרִי בֵּית מוֹת פֶּעַל זֶרַע נֶצַח נֵעַר קֹדֶשׁ סֵפֶר מִלֻּךְ

Sometimes Seghol remains in the penult in pause (see above, Rules for Punctuation in the Pause, 2, b); as זֶרַע, דְּרֹךְ together with דְּרֹךְ. The word סֵלָה is not a Segholate, nor yet a feminine, as is shewn by the tone, which is on the penult.

*2. Plural.*

1) *The Absolute State.* The termination יִם always has the tone; therefore in pause דְּבָרִים.

2) *The Construct State.* The termination יִם can never occur in pause, since this form must necessarily have a word after it.

*3. Dual.*

The termination יִם always has the tone on the penult (as also have the plurals of this termination), and in pause becomes יִם; as, שְׁמַיִם, מַיִם, סוּסִים.

*B. Feminines.**1. Singular.*

1) The feminine terminations ת, וֹת, יָת, (תָּ, תָּ), have the tone on the last syllable, therefore on the termination itself; as, עֲבֵרִית, חֲמָה, בְּקָרָת, זִמְרָת, חֲפָאָת, מְלָכוֹת.

*Exceptions.* בְּעֵרָה and רְחֵמָה.

*On ה paragogic.*

ה paragogic, in order to distinguish it from the feminine termination (הַ־), has not the tone, but this rests on the preceding syllable; thus, שְׁמִימָה, אֲרֻצָּה become in pause, שְׁמִימָה, אֲרֻצָּה.—Hence care must be taken not to confound forms with ה paragogic with feminines; as, לִילָה from לַיִל, which in pause becomes לִילָה.

2) The Segholate forms, as in the masculine, have the tone on the penult, therefore

תַּֿֿֿ, תַּֿֿֿ, תַּֿֿֿ, תַּֿֿֿ  
have in pause תַּֿֿֿֿ, תַּֿֿֿֿ, תַּֿֿֿֿ, תַּֿֿֿֿ.

Thus also the feminines of participles in תַּֿֿֿ, etc.

*Note.*—The first Seghol, as in masculines, frequently remains in pause; as, אֲוִלָּת.

*2. Plural.*

The termination וֹת always has the tone; as שְׁמוֹת from שֵׁם.

*C. The Noun with suffixes.*

All suffixes have the tone on the last syllable, except the following, in which it is on the penult.

## SINGULAR NOUN.

<i>Singular suffixes.</i>		<i>Plur. suffixes.</i>	
2 Pers. תַּֿֿֿ (for the usual תַּֿֿֿ) and תַּֿֿֿֿ		תַּֿֿֿֿֿ	Fem. תַּֿֿֿֿֿֿ
3 Pers. תַּֿֿֿֿ, תַּֿֿֿֿֿ	Fem. תַּֿֿֿֿֿ, תַּֿֿֿֿֿֿ	תַּֿֿֿֿֿֿ	Fem. תַּֿֿֿֿֿֿֿ

## PLURAL NOUN.

1 Pers. נִֿֿֿ, נִֿֿֿֿ	נִֿֿֿֿֿ
3 Pers. מִֿֿֿֿ (poetic)	

The plural suffix of the first person (ـَـنَ) becomes

 $\frac{1}{2}$ 

*Note.*—Prepositions with suffixes have the same tone, except that in the 2nd pers. masc. sing. the form  $\text{פְּאַרְךָ}$  is always found in pause, not  $\text{פְּאַרְךָ}$ ; as,  $\text{פְּאַרְךָ}$ , not,  $\text{פְּאַרְךָ}$ ; thus also  $\text{לְךָ}$ ,  $\text{עִמָּךְ}$ , etc.

The unusual suffixes to nouns are given by Stuart, § 336, in the Notes, and Lee, art. 145, 18—22, where also the tone syllable of each may be seen.

### III. ADVERBS.

Adverbs have the tone on the last syllable, and, if compounds of nouns, follow the rules for that part of speech; as, מִבֵּית (from מֵן and בֵּית, a Segholate noun), in pause, מִבֵּית.

#### IV. PREPOSITIONS AND CONJUNCTIONS.

1) Prepositions and Conjunctions cannot occur in pause, since the former must have a noun, and the latter a noun or verb or a whole sentence, after them.

2) When compounded with suffixes these give the tone syllable. Comp. the foregoing table and observations in II. C. Note.

## V. INTERJECTIONS.

Interjections have the tone on the last syllable, unless used with ׀ paragogic; as, חֲלִילָהּ, for this termination does not take the tone; see II. B. 1).

## VI. VERBS.

A. *The Regular Verb.*

## I. KAL.

a) *The Præter.*

1) With the affirmatives  $\text{נִי}$ ,  $\text{תִּי}$ ,  $\text{תָּ}$  the tone rests on the penult, with the others on the last syllable; as,  $\text{שָׁבַרְנוּ}$ ,  $\text{שָׁבַרְתָּ}$ ; but  $\text{שָׁבַרְתָּם}$ ,  $\text{שָׁבַרְתָּ}$  (for  $\text{שָׁבַרְתָּ}$ ; see, General Rules for Punctuation in the Pause, 2).

2)  $\text{י}$ , conversive with the Præter causes the tone to remove from the penult to the last syllable; as,  $\text{וּשְׁבַרְתִּי}$ , with  $\text{י}$  conversive  $\text{וּשְׁבַרְתִּי}$ ; but in pause it returns to its original situation; therefore,  $\text{וּשְׁבַרְתִּי}$ ,  $\text{וּשְׁבַעַתִּי}$ .

3) In the forms in which the middle radical has lost its vowel, this reappears in pause with a longer sound. Comp. General Rules for Punctuation in the Pause, 3. a).

b) *Future and Imperative.*

1) The tone rests upon the last syllable, where Hholem or Pattahh remains; as,  $\text{יִכְבֹּד}$ ,  $\text{יִקְטֹל}$  (for  $\text{יִכְבֹּד}$ ); Imper.  $\text{כְּבֹד}$ ,  $\text{קְטֹל}$ .

2) The termination  $\text{נָה}$ — in the plural, like  $\text{הָ}$  paragogic (comp. II. Noun B. 1), is without the tone, which rests on the penult;  $\text{תִּכְבְּדֶנָּה}$ ,  $\text{תִּקְטֹלֶנָּה}$  (for  $\text{תִּכְבְּדֶנָּה}$ ). Imper.  $\text{כְּבֹדֶנָּה}$ ,  $\text{קְטֹלֶנָּה}$ .

3) In those forms in which the second radical has lost its vowel, this returns in Pause (according to the General Rules for Punctuation in Pause); as,  $\text{יִכְבְּדוּ}$ ,  $\text{יִקְטְלוּ}$ , in pause  $\text{יִכְבְּדוּ}$ ,  $\text{יִקְטְלוּ}$ . Imper.  $\text{קְטְלוּ}$  for  $\text{קְטְלוּ}$ .



4) If the future has  $\text{הַ-}$  paragogic, by which, as by the terminations  $\text{י-}$  and  $\text{י}$ , the vowel of the second syllable is expelled, this vowel in like manner returns in pause; as,  $\text{אַשְׁמְרָה}$  (for  $\text{אַשְׁמֵר}$ ), in pause  $\text{אַשְׁמְרָה}$ . Imper.  $\text{שְׁמְרָה}$  for  $\text{שְׁמֵרָה}$ .

5) If the second or third person plural receives  $\text{ו}$  paragogic, the tone, as is well known, removes to the last syllable. In pause, however, a Qamets enters the place of the Sheva which preceded the termination  $\text{וּ}$ , and has the tone; as,  $\text{יִרְגְּזוּ}$ ,  $\text{תִּשְׁמְעוּ}$ , in pause,  $\text{יִרְגְּזוּ}$ ,  $\text{תִּשְׁמְעוּ}$ .

c) *The Participle* has the tone on the last syllable; as,  $\text{קָטֵל}$ ,  $\text{קָטִיל}$ ; the feminine in  $\text{הַ-}$ , like the noun, has the tone on the last syllable, but that in  $\text{תַּ-}$  on the penult (comp. II. Noun B. 1) and 2).

## 2. NIPHAL.\*

*Future.* In pause Tseri usually becomes Pattahh; as,  $\text{יִקְטֹל}$ , in pause  $\text{יִקְטָל}$ . And in the second and third persons plural Pattahh is more usual than Tseri; as,  $\text{תִּשְׁגַּלְגְּלוּ}$ .

## 3. PIEL AND PUAL, HITHPAEL AND HITHPOAL.\*

a) *Præter of Hithpael.* In pause this tense frequently has Qamets for Tseri; as,  $\text{הִתְקַדַּשׁ}$  and  $\text{הִתְקַדֵּשׁ}$ ; but Tseri is more usual.

b) *Future.* In the second and third persons plural, Pattahh, as in Niphal, is frequent for Tseri; as,  $\text{תִּרְמְשְׁנָה}$ .

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\* Where nothing farther is remarked, the rules given under Kal hold good.

## 4. HIPHIL AND HOPHAL.

a) *Præter of Hiphil.* The affirmatives הִי, הָ, have not the tone, but it rests on the preceding syllable, הִקְטִילָהּ, הִקְטִילוּ.

b) *Future of Hiphil.* The tone rests on the syllable in which ' is inserted.—With י conversive the shorter form with Tseri is usual, and this in pause has the tone; as, וַיְבַדֵּל.

B. *Verbs with Gutturals.*

1) Verbs with gutturals for their first and third radicals conform precisely, in respect of tone and punctuation in pause, to the regular verb. Only the student must be careful, in the second person sing. fem., and third pers. plur. masc. of the Imperative and Future, to place under the guttural the composite Sheva, instead of the full vowel, when in pause the vowel of the syllable following, which had been omitted, resumes its place; as יַעֲמִדוּ, in pause יַעֲמִדוּ not יַעֲמִדוּ. Imper. עֲמִדוּ, in pause עֲמִדוּ not עֲמִדוּ.

2) Verbs with gutturals for their third radicals have the tone, in the second pers. sing. fem. of the præter, on the penult; as, שָׁמַעְתְּ, in pause שָׁמַעְתְּ.

3) In the *Future and Infinitive Niphal*, and *Præter, Infinitive, and Future Piel and Hithpael*, instead of the form with Pattahh, the one with Tseri and Pattahh (־ֶ֫) is employed; as, יִגְרַע for יִגְרַע, הִשְׁתַּבַּח for הִשְׁתַּבַּח.

C. *Verbs with Suffixes.*

The suffixes גִּי, נִי, יָ, הִי, and הָ have the tone on the penult, all the others on the last syllable; as, קטלִּינִי, קטלִּיתִנִּי, קטלִּיךָ, קטלִּיתְהוּ, קטלִּיתִיָּהּ, קטלִּיתִיָּהּ.

*Note.*—In the same manner as the prepositions with the suffix of the second person הָ— contract the tone into הָ— (comp. II. Noun, C. Note), the verb frequently does the same; as, הִשְׁמַדְךָ for הִשְׁמַדְךָ.

Then observe also,

a) With the light suffixes, which are appended with a union vowel, the tone returns to the penult, thus, הָ— and הָ—; as, קטלִּיתְךָ and קטלִּיתְם.

b) For הָ— and הָ— we find in pause הָ— and הָ—.

c) The forms with נ epenthetic have the tone on the penult, because they occur only with the light suffixes; as, יִקְטִלֵנִי.

D. *Irregular Verbs.*

## 1. VERBS פָּן AND פָּא.

In these verbs no peculiarities, as regards the pause, are to be noticed.

## 2. VERBS עָע.

In these verbs the tone rests on the syllable in which the epenthetic י and י— occur, and upon the syllable preceding the affirmatives הָ—, י, and י—; as, סָבִי, סָבִי, סָבִי. But, סָבִי.

## 3. VERBS פָּא.

The form of the future with י conversive can

have either Seghol or Pattahh ; e. g., וַיֹּאמֶר and וַיִּאֶמֶר ; the former is used with conjunctive accents, the latter with disjunctives, therefore also in pause. Comp. in the following, וַיִּלֶּךְ.

#### 4. VERBS פִּי (פִּי').

1) In the *Future*, Tseri can become Pattahh when the word stands in pause ; as, וַיִּלֶּךְ for וַיִּלְךְ. At the beginning or middle of a sentence, with י conversive and the shortening of Tseri into Seghol, the tone can rest on the penult ; as, וַיֵּשֶׁב, but in pause it is always on the last syllable, thus, וַיֵּשֶׁב.

2) The *Future Hiphil* with י conversive has likewise the tone on the penult, as, וַיֵּסֶף (for וַיִּסִּיף) ; but in pause it takes it on the last syllable, thus, וַיֵּסֶף.

#### 5. VERBS עִי AND עִי'.

1) These verbs have in the *Præter* the tone on the penult, with the exception of the grave suffixes תם and תו ; therefore קָמַת, קָמַה.

2) In the *Imperative and Future* the tone rests upon the י (Niph. י, Hiph. י'). In the *Future Kal*,—if the tone has been moved back to the penult by י conversive, as, וַיָּמַת,—in pause it returns to the last syllable, the long sound of which is restored ; thus, וַיָּמַת.

#### 6. VERBS לִי.

In general the same holds good of these verbs which has been said of the regular verb. It



must however be remarked that in pause, as also before ׀ paragogic, ׳ originally the third radical of these verbs (גָּלַהּ = גָּלִי; comp. Part. Pual, גָּלוּי) resumes its place and is preceded by Qamets; as, חָסִי, in pause חָסִי; בָּעִי, in pause בָּעִי; Fut. יִגְלִי, in pause יִגְלִי. But this is not always the case; as, וַיִּבְכּוּ from בָּכָה, יִהְיֶה from הָיָה.

THE END.



# ERRATA.

Page				
4.	For	אָהב	read	אָהב
—	—	וּיִפְעֹל	—	וּיִפְעֹל
5.	—	יִהְיֶה	—	יִהְיֶה
13.	—	את	—	את
19.	—	עליו	—	עליו
20.	—	אל	—	אל
21.	—	עֵינֵיכֶם	—	עֵינֵיכֶם
22.	—	עֲבֹדָה	—	עֲבֹדָה
—	—	לִי	—	לִי
27.	—	טָמֵא	—	טָמֵא
—	—	בָּבֶס	—	בָּבֶס
28.	—	מִפִּים	—	מִפִּים
—	—	וַיִּחְרְגֵהוּ	—	וַיִּחְרְגֵהוּ
29.	—	גִּגְדֹּד	—	גִּגְדֹּד
31.	—	Imp.	—	Inf.
—	—	גִּזְרֵל	—	גִּזְרֵל
—	—	תִּחְתִּי	—	תִּחְתִּי
32.	—	זָקֵן	—	זָקֵן
44.	—	הַשְּׁבַעַת	—	הַשְּׁבַעַת
47.	Seventy (fourth line from the top)	read twenty.		
—	—	וַעֲרַבְעָה	—	אֶרְבָּעָה
48.	—	הָאֵין	—	הָאֵין
49.	—	חֶלֶף	—	חֶלֶף
51.	—	קָזֵן	—	קָזֵן
52.	—	כִּרְאָתָם	—	כִּרְאָתָם
—	—	תִּנְיִידֵי	—	תִּנְיִידֵי
—	—	אַחֲבִיתֶיךָ	—	אַחֲבִיתֶיךָ
53.	—	שָׁלַף	—	שָׁלַף

Page				
54.	For	אֶתְנוּ	read	לָנוּ
56.	—	הוֹיָהֶם	—	הוֹיָהֶם
67.	—	אָחֵד	—	אָחֵד
68.	—	רָעָה	—	רָעָה
69.	—	כָּרֵן	—	כָּרֵן
72.	—	חֲכָמָה	—	חֲכָמָה
74.	—	שָׁרְתִי	—	שָׁרְתִי
—	—	את	—	את
76.	—	חֲפִיָּתִי	—	חֲפִיָּתִי
—	—	תִּנְיִידָהּ	—	תִּנְיִידָהּ
78.	—	חֲמוֹן	—	חֲמוֹן
—	—	חֲמוֹן	—	חֲמוֹן
—	—	בִּינָה	—	בִּינָה
83.	—	תַּעֲבֹד	—	תַּעֲבֹד
91.	—	הִתְחַלְקֶיךָ	—	הִתְחַלְקֶיךָ
—	—	עֲשֵׂהָ	—	עֲשֵׂהָ
92.	Ye shall give (read) ye are given.			
93.	עָרִיר all the three forms. (read with א)			
—	—	פַּעֲרִיר	—	פַּעֲרִיר
94.	—	יִשְׁבִּיר	—	יִשְׁבִּיר
101.	—	עֵם	—	עֵם
105.	—	Inf.	—	Imp.
107.	—	רָחֵם	—	רָחֵם
127.	—	כָּרַח	—	כָּרַח
134.	—	בָּכָר	—	בָּכָר
176.	—	אָפִיה	—	הָפִיה





C

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